

There are risks in opening Christian schools to "outsiders"

by Dr. N.H. Beversluis

Dr. Beversluis is a retired Calvin College professor of educational philosophy and is currently chairman of a special Christian Schools International (CSI) task force on Strategies in Christian Education for the 1980s.

In order to meet the unprecedented challenge of the 1980s, Christian Schools International (formerly NUCS) and its individual affiliated schools must set themselves two major objectives: first, become clearer on what being reformed in education means; and second, get that message out in some manageable and functional form - to the traditional constituency, to the many inquirers coming in to schools, and to the world beyond.

By reformed I do not mean Reformed in a creedal or denominational sense. I mean reformed as a way of thinking and a way of life; a way of interpreting history and the Bible; and a way of accepting the Christian's vocation in the world under the kingship of Jesus Christ. I mean a way of understanding and obeying God's three great commands given in the beginning in the garden and reaffirmed through Christ's redemption of all things: the commands to love God in personal piety, to love one another in human community, and to do

the world's work in cultural affirmation and transformation. Understood in that sense, reformed has everything to do with what goes on in schools and classrooms - in ways that church creeds were never intended to function.

To speak this way about being reformed in education is to speak about a certain kind of educational philosophy. Getting clearer on that philosophy is really old agenda for CSI schools. In 1892 the Christian Reformed Synod declared that Christian schools should no longer be parochial but should develop their own reformed rationale. In the 1920s, Clarence Bouma made an eloquent appeal to the schools to base themselves not on church creeds but on a reformed educational creed. This, he said, would be good internally and would also help us reach out to other Christians in education. At mid-century a whole array of speakers and writers deplored the failure of Christian educators to develop a reformed philosophy of education. And a decade ago, Donald Oppewal wrote prophetically that a reformed educational creed was essential to meeting "the challenges of the future" and that one of those challenges was communicating our educational vision to people who were neither Dutch nor Christian Reformed.

Reality

That future, I suggest, is now, and



requires as never before that we clarify our educational philosophy and thereupon set it out in some sort of summary or creed. Consider these realities of the 1980s:

1. There is a phenomenal growth of Christian schools among evangelicals in the U.S. and Canada - according to some reports, three new ones each day. When the negativism or pietism or chauvinism of some of these schools is pointed out and we are asked by the news media, say, or by a neighbour across the back fence, how our schools are different, what do we say? Can we

offer anything like a reasoned and systematic response?

More important, when local school leaders are asked for help by these new schools, are asked to share what we have, to explain to them our religious vision of life and schooling, how do we respond? What can we offer them - beyond a scattering of articles and speeches out of our file drawers, or this or that pamphlet or book which, excellent as each may be, could be more confusing than helpful to a new inquirer?

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We have resumed publishing

During Canada's postal strike, *Calvinist Contact* was able to print and distribute the July 3 and July 10 issues to most of our subscribers. If you did not receive these issues, please contact our office and we will mail them out to you.

Calvinist Contact did NOT print issues for July 17, 24, 31 and August 7. Every summer we skip two issues as part of our summer schedule of publishing. That means that, actually, two issues were skipped because of the postal strike.

The strike made it impossible for us to send the paper to each and every subscriber, so we thought that it would be best to simply stop printing for those two weeks.

Because of the strike we received only one-quarter of our regular monthly income. If your subscription comes up for renewal and you have not yet paid, we would sincerely appreciate your payment soon. Thank you for your patience and your care which was shown in many ways during the strike.

Keith Knight
Editor and Publisher

The hidden agenda of the Ottawa Summit

by Ben Vandezande

OTTAWA — Bringing together eight world leaders in the seclusion of the world's largest log cabin can be a vital exercise in these days of international tension.

After all, the news that crowds into our own lives makes us realize that it's time someone figured out, in Mr. Trudeau's words, "where the devil this world is headed." That is a demand not easily settled, especially when five of the eight gathered leaders have only recently been elected to lead and sort out the problems of their own country, let alone in the world.

Nevertheless, the recent economic summit was such an attempt. There were warnings from the outset that, at best, the final communique would be a restatement of the problems facing the industrialized West. In the words of a draft communique, "The highest priority is accorded to the fight against inflation and unemployment and these intertwined problems must be tackled at the same time."

The problems discussed at this summit were not new. If we change the names and places of the participants, many of the same topics have come up before. The difference is that now we face the problems at the same time and they are interdependent.

The Summit countries are experiencing shortages of oil — the fuel they need to create the necessary economic growth.

These industrialized nations turn to other parts of the world to get the needed energy and natural resources. This dependence leaves them with vested interests, in the Middle East, for example, and much less in a position to be impartial in their political solutions to unjust conditions there.

Although the final communique urged "care should be taken to preserve the environment and the resource base of our planet" the very methods of production upon which we depend put enormous stress on our fragile environment.

During this decade the summit countries are hoping for a growth in Gross National Product (GNP) of three to four percent. That means that by the year 2000 they will double their GNP. In addition, their use of the still available raw materials, energy, space and environment will also double. In other words, they will need resources from other countries in the world like never before. The economic power of these Summit countries is nothing if they are not guaranteed a supply of those raw materials and energy.

Add to this the fact that double digit inflation remains constant while unemployment has worsened. Margaret Thatcher's approach has kept inflation at the level it was when she came into office but unemployment has risen dramatically. The picture is similar though not as drastic in other countries.

■ SLOW DOWN

At his final press conference, Mr. Trudeau commented on the suggestion in the communique that "we must involve our peoples in a greater appreciation of the need for changes," by telling us not to grow quite so fast. We should not continue "to grow fat as quickly as we did in the fifties and sixties," although he was not suggesting we stop. Instead of loosening our belt two or three notches at a time we should do it one at a time for a while.

The summit participants recognized that inflation is going to be with us until the end of the eighties and unemployment will not be eliminated by more public spending or greater tax cuts. The simple reality that struck home at this summit is that solutions are not easy to come by. Neither can the various problems be given separate answers as if they could be dealt with in isolation. The catalogue of woe which faced the summit leaders can not end with some simple remedies in hope of some quick results.

Mr. Trudeau opened the first day's discussion by suggesting the participants go beyond gripes and beefs to focus on the deeper aspects of the problems.

The challenge that faced the summit leaders was whether they could penetrate beyond the stated problems and usual political solutions to the religious faith that directs our economy and society.

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VIEWPOINT

The strike is o'er, the battle lost

Despite the inconvenience, the financial hardship, and the breakdown in communication between loved ones, Canadians survived yet another postal strike. Many employees were laid off because of the strike and some businesses went bankrupt.

What the members of the Canadian Union of Postal Workers (CUPW) did was perfectly legal. They went out on a legal strike. What the federal government did was also perfectly legal. Parliament dealt with the strike admirably.

The tragedies of the strike — those businesses which went bankrupt and those who became unemployed — bear witness to the fact that the Post Office is an essential service and that, as such, it should not be allowed to go on strike.

One can sympathize with strikers when working conditions are poor and when wages are unrealistically low. One can look at the effectiveness of the strikes by Poland's Solidarity movement. The strike has become the only means of communication between Poland's working class and the communist government.

The reason for the CUPW strike is absurd at best. To cripple a country over the non-issue of paid maternity leave should make one blush in shame.

When the post office becomes a crown corporation — The Canada Post Corp. — in September, very little will change. Postal unions maintain that negotiations with the government are both difficult and unwieldy under the present system. Collective bargaining is currently handled by the Treasury Board, using Public Service Staff Relations Act as its set of rules.

When the crown corporation is formed, the federal Labour Code with its wider scope will be used. This, apparently, will make collective bargaining easier for the postal unions. We will have to wait until the current contract expires to see just how efficient the new bargaining process will be.

Canada Post Corp. will be headed by Michael Warren whose job it will be to turn the post office into an efficient (?), self-sufficient, money-making organization. His formula for carrying out such a task remains to be somewhat

of a mystery. However, it is expected that postal rates will increase dramatically by late fall.

Mr. Warren's salary for his new post as president of the corporation will be \$150,000 and is in line with similar positions in other major Canadian corporations.

By way of comparison, MPs gave themselves a 31 percent raise on July 9 to \$54,600. That includes \$14,000 of tax free money as a spending allowance. Prime Minister Trudeau will earn \$100,000 including the \$14,400 tax free allowance. He is also given a free house.

Even at that, it does seem unfair that the prime minister of a country earns less than the head of a corporation.

As you have read in the daily newspapers, only a handful of MPs complained about getting the raise. NDP House Leader Stanley Knowles, a veteran MP, said that the raise was too high. "It produces too great a gulf between us and ordinary Canadians," he said.

Most others echoed the words of Opposition House Leader Walter Baker.

The work of an MP is a tedious one, he said, MPs put in 70-hour weeks, get phone calls at all hours of the day, are constantly criticized, travel constantly and see little of their families. "In the long run it can be exhausting, discouraging and fruitless."

I suppose that being a parliamentarian could be likened to spending five years at synod: Long, tedious, often boring days with official sessions and committees to attend. The language at synod would be more refined than that in the Legislature and I am sure that manners at synod would be less boorish than those of MPs.

At the time of this writing, hopes for a settlement by mid-July seemed possible. Prime Minister Trudeau had indicated earlier that the government would be in no rush to settle the strike and indicated that "it could go until Labour Day (September 7), for all I care." His comments caused businessmen who rely on the mail to panic and the union people to look at their *raison d'être*.

We hope that this issue reaches you before the snow falls.

Keith Knight

OUR FAITH, OTHER FAITHS

Rev. Johan D. Tangelder

Needed — A biblical approach to man

Who is man? How does man view his task and place in the world? Asia has never found what Europe and North America have discovered — man as an individual, self-conscious, seeking, researching and acquiring. For example, individual creative scientific research is the exception rather than the norm. There is more interest in technology than in the methodology behind the development of technology. Techniques for economic development are often borrowed.

A Filipino official who was mainly responsible for the success of the self-sufficiency in the rice production program of the Philippines said this in a speech: "It is not surprising that in our efforts to solve our economic problems, we have patterned our program of action after the development programs that have proven successful in the modern industrial societies of today. We have emulated their techniques of production, their pattern of allocating national resources, their development projects, and their public investment programs."

"Our knowledge of the economic achievements of the industrialized world have had the salutary effect of saving us from the costly process of experimentation, which we would have experienced, had we been left to fend for ourselves. In addition, the apparatus of modern technology which has been developed by the industrial countries, is now at our disposal. It is an accepted economic fact that technology, properly harnessed, is the potent instrument of economic growth."

In Asia man is part of his group. He is willing to submerge himself in his group and sacrifice his own personal interest or ambitions. In the Philippines, the extended family is a strong social unit. An aunt may help nieces and nephews through school. A grandfather may have any number of grandchildren help him on his farm.

Let me illustrate: A lady faculty member of a Philippine school planned to go to the U.S. for further studies in

her field of music. She was thirty-one years old, single, and lived with her parents. For two years the school scrounged for funds for her travel, scholarship, board, books and allowances. She had been given leave of absence for two years and was ready to go. Within a month of her departure her father came to inform the school that he and his wife decided not to let their daughter go. He was asked why. His only reason was that they were afraid she might get sick, lonely and no one would take care of her. The school encouraged her to go and to assert her own rights. Yet she felt it hard to go against the wishes of her parents.

A new variety of tomatoes was introduced to a barrio because it grows during the off-season. It is planted when the ordinary variety is not grown; consequently, it is harvested when no tomatoes are available in the market. With short supply and great demand the price is high. So it is easy to understand why one farmer planted all of his 200 square meters of land with the off-season tomatoes for the second time around. The first crop had given him an excellent income.

The next year the farmer refused to plant another crop of high priced tomatoes. The reason? When the farmer's relatives discovered the good money he had made from his tomatoes, they came from all over to borrow money from him and share the bounty. After doling out more than he had earned from the tomato crop he had to refuse the rest, which caused ill-feeling and actual quarrels. So the farmer decided not to plant anymore tomatoes. He liked the good income, but peace of mind was considered a greater value.

An Asian is reluctant to change. His model for life is the cycle of seasons, of planting and harvesting. What happened in the past is what is happening in the present and will happen in the future. The new is not expected. Traditional Asian values and view of life encourage stability rather than change. And Asian villagers are

closely knit together by their traditions and value systems.

A woman was combing the hair of her daughter and at the same time removing the lice. The mother complained to her little sobbing daughter, "Wow, if you do not have your louse eggs removed the lice grow wings and fly away with you — and you will never see us again." The daughter sobbed even more as the mother continued to pull the louse eggs out from her hair, one by one. All the while the mother was combing the hair of her daughter, she kept cursing at the number of lice and saying how much time she had to waste every day to hunt for lice and comb her daughter's hair.

At that point, a doctor, who witnessed the scene, wanted to help. "Why don't you apply some DDT powder to her head?" he suggested. The mother looked at the doctor and smiled. "Will the DDT powder kill all the lice?" she asked. "Yes," answered the doctor enthusiastically. The mother answered, "In that case we won't use it because if all the lice die we will lose our source of

recreation!"

Non-economic values must be changed. Without changes in thinking and attitude toward life, development work and economic progress will be stifled. A Filipino scholar remarked: "Traditionally the average Southern Asian does not save much for there is little or nothing to save in the subsistence economy and the little he saves he spends on religious ceremonies, social festivals, and jewelry for his wife. He does not think well of profit; to pursue it systematically even at the expense of good personal relations is to have a distorted sense of values. The businessman is usually associated neither with hard work nor with honesty. Manual work is not regarded as dignifying, and the farmer, the factory worker, the mechanic, the labourer are without social prestige. In short, the culture of Asia has made a virtue out of poverty!"

Change is needed. And this calls for a Biblical approach to man and his place in God's world.

Concluded next week...

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LETTERS

An academic or vocational college?

Dear Sir:
In an editorial published in the June 12 issue of *Calvinist Contact* you pose the question whether Redeemer College should be developed into a liberal arts college with an emphasis on academic learning, or into a type of "community college." According to the editorial, the membership of Redeemer College, apparently somewhat divided on the issue, has instructed its board of governors to "strongly consider" the question.

Permit me to sketch briefly the approach taken by Dordt College. As is probably well known to the *Calvinist Contact* readership, in the U.S.A. the question of the relationship between liberal arts and vocational/technical training has received much attention and continues to be a subject of extensive debate. In practice, strong feelings of animosity and antagonism frequently develop between liberal arts colleges and vocational schools, especially as sky-rocketing operating costs intensify the competition for students.

Dordt College has taken the position that the polarity between liberal arts and vocational training represents essentially a false problem. The dichotomy between the liberal arts and technical training, as well as the distinction between professional and non-professional occupations, has a long and complicated history and rests on, among other things, traditions which go all the way back to the ancient Greeks. The Greeks drew a sharp line of demarcation between knowing and doing, between theory and practice. They considered knowing to be of a more excellent and exalted character than doing. This pagan Greek view, liberally embellished with various sorts of intellectualism and elitist professionalism, was adopted in a variety of forms by medieval Christendom and transmitted to the modern age, where it flourished luxuriously at the hands of rationalism and scientism. Consequently we have inherited a view which asserts that "academic excellence" and the "professions" are to be regarded as vastly superior to mere manual or technical activity.

The Scriptures, however, do not draw such a distinction. Rather, they not only instruct us about the nature of calling, office, and service, but they also tell us that knowing is to be very closely associated with doing. Knowledge and action, though formally distinct, are two sides of one coin. As the celebrated text has it, "the fear of the Lord is the beginning of wisdom, a good understanding have all they that do his commandments" (Psalm 111:10, italics mine, JVD).

Hence at Dordt College the question is not whether the education we provide is academic or vocational; rather, we ask, "How can we as an institution of higher learning equip our covenant youth to carry out its Kingdom task in the world?"

As our statement of purpose puts it, our aim is to "train Kingdom citizens [note: not just certain professional kinds of Kingdom citizens] who are aware of the demands of the cultural mandate, equipped to take their place and carry out their tasks within the community of believers, able to discern the spiritual direction of our civilization, and prepared to

advance, in loving service, the claims of Christ over all areas of life."

From earliest times our Western civilization has been plagued by various dichotomies such as those between thinking and doing, nature and grace, faith and reason, nature and freedom, professional and non-professional, and others. The contemporary debate between the liberal arts and the technical schools perpetuates, it seems to me, yet another dichotomy. At Dordt we try to counteract the debilitating effects of these traditional polarizations by putting up front a recognition of (1) the nature of calling, task, and office, and (2) the importance and meaning of the integrality of the created order.

Particularly important in this context is our concept of "serviceable insight," which is, in effect, nothing but a contemporary expression of the Biblical idea of wisdom and understanding. Such serviceable insight is not merely academic and abstract, though undoubtedly at its most fundamental level it reflects a theoretic grasp of the structure and coherence of God's created order. But it also includes other dimensions, such as the practical ability to carry out one's task in loving obedience and service. To quote our statement of purpose once more:

Dordt is to provide multi-dimensional insight in which theory and practice, though formally distinguishable, are closely integrated. The Dordt graduate must have both a theoretical understanding of a situation and the practical ability and skill to be reformingly busy in response to God's call to service. For that reason, practice and skill is not to be separated from its imbeddedness in the wider structural context to the theoretically understood; nor is the theoretical understanding of God's creation to be divorced from the practical capacity to implement the will of the Lord in everyday situations.

Is Dordt an "academic liberal arts college" or a "community college?" Putting it this way is a little bit like asking, "Is knowledge scientific or non-scientific?" It is neither

one nor the other nor merely a combination of the two. We prefer to ask, "What kind of serviceable insight can we provide to the Christian community in an increasingly complex world?" The answer quite naturally leads us a multiplicity of programs. As a result, some of our graduates enter reputable law schools, medical schools, or the best of the eastern graduate schools — there is indeed no shortage of academic excellence at Dordt. Other Dordt graduates are prepared to pursue careers in the ministry or the teaching profession.

Still others follow our business administration and accounting programs designed to provide

serviceable insight into the economic and financial world and to equip these young people to carry out their task there. Our growing agriculture programs allow those called to work the land to develop their talents. Even our brand-new engineering program reflects the integration of theory and practice and an integrated curriculum, as Charles Adams of our engineering department has pointed out in his article, "Engineering in Reformed Perspective," published in a recent issue of Dordt's faculty quarterly *Pro Rege*.

Redeemer College may well wish to consider an option other than a choice between the

academic liberal arts and the community college approach. Whatever the final decision, we at Dordt wish the new institution well and look forward to a close and supportive relationship. The Kingdom of the Lord is very large indeed, though at times it may appear no bigger than a mustard seed. May both Redeemer and Dordt, as well as all the other Christian institutions and organizations, shine forth as bright beacons in a world which seems to be growing increasingly dark.

John Van Dyk, Ph.D.
Professor of Philosophy,
Dordt College,
Sioux Center, Iowa

Nuclear energy ought not to be used

Dear Sir:
Re: "Nuclear energy in creation," C.C., June 5, 1951.

Mr. Luinstra, who lives within commuting distance of the Bruce Nuclear Plant at Douglas Point, stated that "without nuclear energy we cannot exist," that we have an obligation to promote its use, and that we must get on with the task of developing . . . the non-renewable forms of energy to His glory and for the benefit of many future generations to come."

Not only are these statements false, but they also represent a reckless attempt to maintain our current high-consuming, energy-wasting lifestyle.

We can survive without nuclear energy by conserving and recycling what we have been given, and by looking to safe, clean, alternative forms of energy. We are obliged to no one to promote waste products that may not only mutate but also kill, not only for our generation, but for the next thousand, or many future, generations.

Yes, Mr. Luinstra, I know I am standing in the way of progress. We are together on this earth, Mr. Luinstra, and I do not want your

progress to kill my grandchildren.

Finally, I agree that God allowed the discovery of coal, gas and oil. He also allowed the discovery of hemlock, gun powder, cigarettes, heroin, Agent Orange, DDT. It is not

what we discover in this bounteous creation but how, and indeed, if we use it.

Albert Grin,
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Church Page

PRESS PARADE

Babysitting instructions

✠ We are in need of more help in the nursery Sunday mornings. It has come to our attention that some men are willing to babysit. We would certainly appreciate any help we can get from fathers or teenagers, and we ask you to let the superintendent know if you are willing to babysit.

There have recently been a number of complaints about the babysitting during the worship services. Looking after half to one dozen or more children is a big responsibility. We ask that anyone whose name is put in the bulletin take this service seriously. We would suggest the following to alleviate some of the problems we have encountered:

When it's your turn to babysit, please try to arrive about 15 minutes before the church service starts, so the parents can go up to church.

There will be one adult and one helper in each room.

We strongly request that girls or boys do not bring friends along to prevent distraction from the job they are there to do.

Adults, please do not send your children to babysit for you. Parents expect a responsible adult to be in charge of their children in the nursery or in the toddlers rooms.

Starting age for babysitters is 10 years.

When you are unable to take your turn at babysitting the please find your own replacement and let the superintendent know, so she knows who will be down there.

We would like to have an adult and teenage helper for the evening service, with the stipulation, that if there are only a few children present, the adult can then decide to leave the teenager in charge and go to church.

Cephas Chr. Ref. Church,
Peterborough, ON

Backyard evangelism

✠ This year the Evangelism Committee is proposing a new format in the work of VBS. Rather than holding the Bible School at our church, which did not work out very well in previous years, we would like to suggest backyard Bible Schools to which a number of mothers may wish to invite neighbourhood children in their immediate area to participate. The Church would supply the materials, co-ordinate some training, and also supply VBS helpers.

If you are interested in trying this approach to child evangelism, which would then also be followed up by contact with the homes of these children by congregational evangelism teams, please contact the pastor.

First Chr. Ref. Church,
Langley, BC

Church News

Christian Reformed

Called

—to Charlottetown, PEI, Rev. Peter Breedveld of Kitchener, ON.

—to Bloomfield, ON, Candidate Carel Geleynse of Alliston.

—to Hamilton (Immanuel), ON, Candidate Cecil Van Niejenhuis of Mississauga.

—to Ancaster, ON, Candidate Cecil Van Niejenhuis of Mississauga, ON.

—to Orillia, ON, Candidate Cecil Van Niejenhuis of Mississauga, ON.

—to Bowmanville (Maranatha), ON, Rev. Harry Bout of Cambridge, ON.

—to Dresden, ON, Candidate Dirk Miedema of Phepston, ON.

—to Edmoniton (Ottewell), ON, Candidate Dirk Miedema of Phepston, ON.

—to Port Perry, ON, Candidate Carel Geleynse of Alliston, ON.

Declined

—to Chatham (First), ON, Rev. John Zantingh of Dundas, ON.

—to Niagara Falls, ON, Rev. Henry Eshuis of Woodstock (Maranatha), ON.

—to Niagara Falls, ON, Candidate Cecil Van Niejenhuis of Mississauga, ON.

—to Port Perry, ON, Rev. Jake Kuipers of Bloomfield, ON.

—to Port Perry, ON, Candidate Cecil Van Niejenhuis of Mississauga, ON.

—to St. Catharines (Trinity), ON, Rev. Jacob Vos of Scarborough, ON.

—to St. Catharines (Maranatha), ON, Rev. John Zantingh of Dundas, ON.

—to Welland, ON, Rev. Sieds Vander Meer of Newmarket, ON.

—to Thunder Bay (First), ON, Rev. Jake Kuipers of Bloomfield, ON.

—to Regina, SK, Rev. John Tenyenhuus of Blenheim, ON.

—to Brockville, ON, Candidate Cecil Van Niejenhuis of Mississauga, ON.

—to Bloomfield, ON, Candidate Cecil Van Niejenhuis of Mississauga, ON.

—to Houston, BC, Candidate Cecil Van Niejenhuis of Mississauga, ON.

—to Ancaster, ON, Rev. Ralph Koops of Chatham (Grace), ON.

—to Brampton (Second), ON, Candidate Fred Koning.

—to Langley, BC, Candidate Koning.

—to Regina, SK, Candidate John Ooms of Vancouver, BC.

—to Houston, BC, Candidate John Ooms of Vancouver, BC.

Accepted

—to Brampton (First), ON, Rev. Jake Kuipers of Bloomfield, ON.

—to St. Albert, AB, Candidate Fred Koning.

—to Penticton, BC, Candidate John Ooms of Vancouver.

—to Ancaster, ON, Candidate Cecil Van Niejenhuis of Mississauga, ON.

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Welland, ON — Martin Sonneveld, R.R. 3, Welland, ON L3B 5N6, 416-892-2876.

Strathroy (Westmount), ON — Jerry Kingma, Route 7, Strathroy, ON N7G 3H8, 519-245-0139.

Peace church organized

Peace Community Christian Reformed Church of Calgary officially came into being as an organized group of believers in a special service on Sunday, May 3, 1981. Including guests and representatives from other churches, more than 100 people gathered together to witness the ordination of two elders and one deacon, who with Missionary Pastor Ken Verhulst, became the first consistory of Peace Church.

In introducing the Scripture reading for the morning, Pastor Verhulst noted that this could be called the birthday of the church. Read from 1 Peter, selecting chapter 2:9, 10 as the text. After reflecting on the Old Testament origin of the terms used in the text, he went on to point out that the church is the people of God called out of the world, placed in the world, and sent to the world. Our confidence in carrying out the mission mandate, comes from knowing and trusting that it is indeed God who both calls and equips His people for their task.

The consistory of the Emmanuel congregation of Calgary, appointed by Classis to effect the organization, was represented at the

New address

Rev. Henry De Bolster, 3029 Glencrest Rd., Unit 58, Burlington, ON L7N 3K1, home: 416-639-6388, office: 416-637-3434.

Candidates for the ministry

Peter De Vries, 1318 Northfield Dr., NE, Grand Rapids, MI 49505. Tel: 616-458-0802.

Dirk Miedema, c/o S. Kloosterman, R.R. 1, Phepston, ON L0L 2K0. Tel: 705-322-1946.

Carel Geleynse, 309 Victoria E., Alliston, ON L0M 1A0. Tel: 705-435-9633, until August 31.

John Ooms, 11-3340 Findlay St., Vancouver, BC V5N 4E7. Tel: 604-874-4381.

Cecil Van Niejenhuis, 1788 Dry Pinegate, Mississauga, ON L5J 1C7. Tel: 416-822-8274.

Ed Visser, 950 Thomas St. SE, Grand Rapids, MI 49506. Tel: 616-452-9157.

service by several office-bearers who took part in reading the appropriate sections of the form for ordination.

Greetings from various churches were brought at the conclusion of the service — Mr. Martin Vander Meulen, from Emmanuel; Mr. Tony Roffel spoke for both First Calgary and Classis Alberta South; Mr. Andrew Konyenbelt was there from the Nobleford Christian Reformed Church, the first congregation served by Pastor Verhulst (and one of the oldest in Canada). Mr. Dirk Mast, an elder of the First CRC in Toronto happened to be "passin' through" (as we say out here in the West), and gave his greetings on behalf of friends and neighbours back East. Significantly, Pastor Verhulst was previously an associate minister of First Toronto when he served the Lighthouse ministry.

We at Peace Church rejoice in the blessings as well as the responsibilities the Lord has given us in Northeast Calgary. Peace Community Church now has 22 families and are presently acquiring a site on which to build a worship and outreach facility.

Henry Vanderleest,
Calgary, AB

Clerks are requested to mail church newsletters and bulletins to: Rev. J. Van Harmelen, Caesarea, ON L0B 1E0.

PASTORAL PONDERING

A place for a special child

✠ Mr. and Mrs. W. Bil received another baby boy, born to them this past week. Their joy was also mixed with some disappointment because the baby has Down's Syndrome. That means that this child is special and will require special care from special parents. Covenant children aren't simply members of an individual family, but they are also part of the whole congregation. As such, this special child is also given to the entire congregation. In light of Bill and Donna's situation, we call your attention to this poem:

A meeting was held quite far from earth.
"It's time again for another birth,"
said the angels to the Lord above.

"This special child will need much love.
His progress may be very slow,
Accomplishment he may not show.
And he'll require extra care
From the folks he meets down there.
He may not run or laugh or play;
His thoughts might seem quite far away.
In many ways he won't adapt,
And he'll be known as handicapped.
So let's be careful where he's sent.
We want his life to be content.
Please, Lord, find parents who
Will do a special job for you.
They will not realize right away
The leading role they're asked to play.
But with this child sent from above
Comes stronger faith and richer love.
And soon they'll know the privilege given
In caring for their gift from heaven.
Their precious charge so meek and mild
Is heaven's very special child."

by Edna Massimilla

First Chr. Ref. Church,
Langley, BC

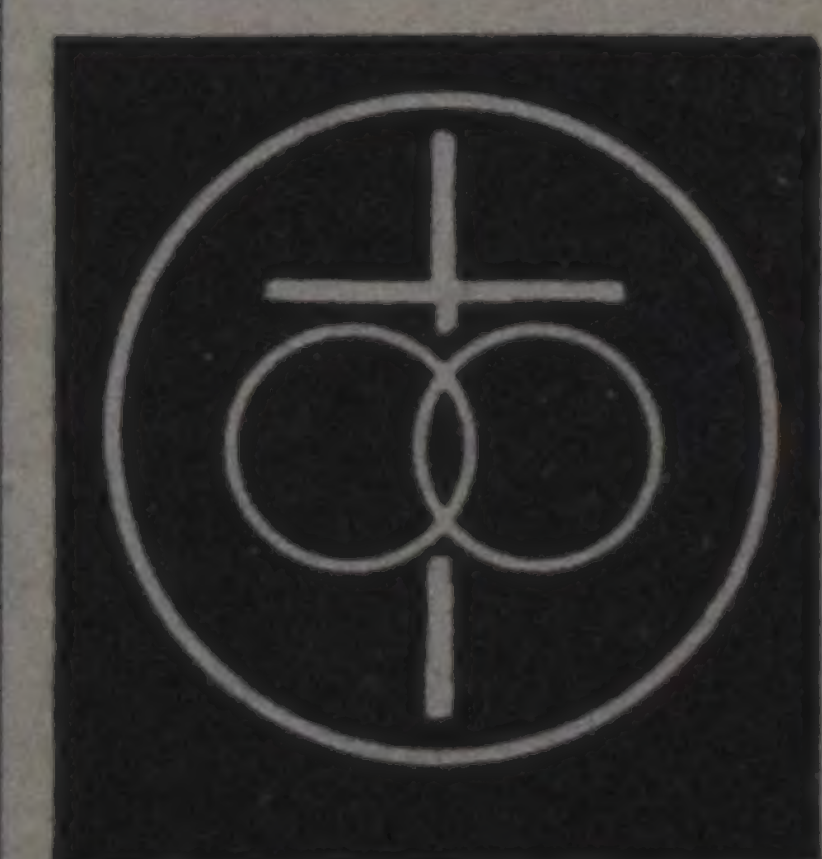
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There are risks . . . Continued from page 1

2. Consider also the startling increase of non-Reformed parents enrolling their children in Christian schools - as many as one-third to one-half of the student body in a number of cases. This is happening in schools both east and west, in the U.S. and Canada, in newer and in long-established schools.

When these Baptist, Methodist, Pentecostal and many other sorts of Christian parents disagree with or are confused by some of our aims and practices, and suggest their fundamental alternatives, how do we respond?

What other than piece-meal, item by item, discussion takes place? To what theory of Christian education do we appeal? More importantly, when such parents come sincerely to respect what we are saying and doing, even get enthusiastic about it, but ask for more instruction and background, what can we give them that will be readable, systematic, and persuasive?

3. A third reality of our times is the creeping erosion of commitment to Christian education within our traditional constituencies. Mothers-in-law and consistories have always been concerned about the loyalty of some young parents, but never as much as today.

Mounting tuition costs and the loosening of mere in-group and ethnic ties surely account for some of this falling away. The higher costs could be pricing some lower-income parents out of Christian education, and this is a problem the corporate Christian community must soon come to grips with.

But in other cases, the slackening of loyalty surely is due to a diminished understanding of the way Christian schooling must enrich the rearing of the young. How can such parents be reached, especially the honestly troubled and searching ones who do want the best for their children but must be persuaded by loyalties other than to parents or community? Certainly something more is needed than the old slogans and exhortations.

How shall we meet these contemporary challenges and opportunities? No one-step formula will be adequate, but a good beginning can be made. Such a beginning would be the production of an instructional handbook or creed that summarizes the reformed educational vision: its compelling theory and the range and depth of its classroom application. Such an educational creed should rather fully and clearly say who we are and what we believe about Christian education to a whole range of audiences: to our traditional constituency, to the new parents coming in, to the new evangelical schools all around us, and to the larger U.S. and Canadian societies

we live in.

Consider also the other side of the contemporary challenge facing CSI schools: that of really enlarging our tent and welcoming into full fellowship the thousands of non-Reformed parents affiliating with Christian schools.

If fellowship is a two-way street, entailing a genuine exchange of Christian gifts and benefits, and if we are in earnest about such an exchange, a major problem must be faced. It is this: Shall these non-Reformed parents hold full membership in the schools their children attend? Shall they hold a membership that carries with it eligibility for association voting and for board candidacy? Is this possible in schools committed to remaining reformed as both essential and non-negotiable?

Some of us will say at once that it cannot be done, that to maintain our distinctiveness, such eligibility must be contingent on subscription to the Reformed church creeds. Others will say, and I am among them, that we must find an alternative way - that we cannot in good conscience continue to accept the children (in some cases one-third to one-half of the school population) and the money of non-Reformed parents, claim to be living in Christian fellowship with them, and then leave them "out" as second-class participants. What alternative to church-creed subscription could there be? I suggest that it be subscription to the educational creed proposed above.

Clearly, to move in that direction entails "risks". How great those risks are depends, of course, on how distinctive, how discriminating, how reformed that creed turns out to be.

Can a good creed be prepared, one that will function as both an *instructional* and an *eligibility* document? I believe the effort should be made because the need for it is concrete and real in 1981. Presently a number of Christian schools have non-Reformed board members and teachers. More are ready to begin the practice. Others are moving in that direction. Schools affiliated with CSI and subscribing to the CSI by-laws should at least have reformed criteria for such moves.

Guidelines

What would a good, dual-purpose, reformed educational creed for Christian schools be like? I suggest the following guidelines.

1. It should be functional, readable, and affirmational. To serve the proposed purposes, the creed should not be overly long, but neither can it be a mere brochure of a couple of pages. Probably eight to twelve pages will be required. It should not be overly theoretical but neither should it contain only simple generalities and platitudes. Its tone should be

positive and affirmational, not militant and negative. It should be clear and useful for any concerned and thoughtful person.

2. It should be both theologically and educationally specific. The creed should go beyond mere theologizing about education but also beyond mere free-floating educational jargon loosely attached to some theological language. It should set forth

the substantial theology underlying the reformed religious vision and show how that vision bears on the school's major learning goals, priority subject matter, and implementing strategies.

3. It should be denominationally non-exclusive and religiously distinctive. The creed should be biblical and reformed throughout but kept free of ethnic and ecclesiastical terminology that could fore-

close acceptance of it by Christians of other ethnic and denominational backgrounds. On the other hand, although there should be no direct tie-in with the Reformed church creeds, it should all along be permeated with the reformed version of life and the world that conforms fully with those church creeds. It should be reformed in the way outlined at the beginning of this article.



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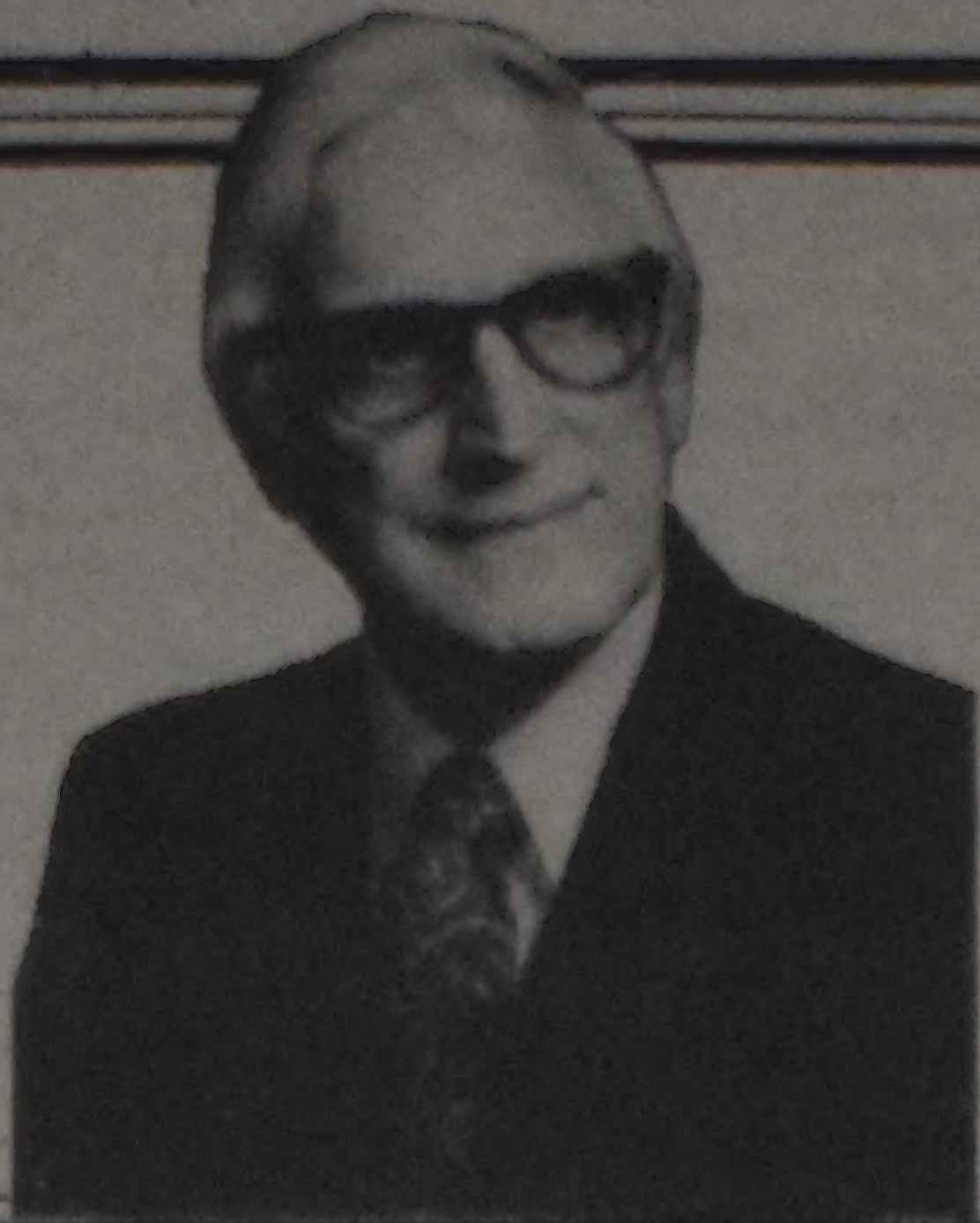
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Evangelism Today

by Wesley Smedes

Your budget and evangelism



If you want to know a church's real theology, the theology it lives by, look at its budget. Truth to that, isn't there? True for individuals too.

The church budget isn't just a host of figures thrown together with little meaning. Your budget says so much about your church - your value system, your priorities, your goals, your sense of direction; yes, your theology. What will your 1982 budget say about your commitment to reaching your own community with the gospel?

Your budget is not only an indicator, it is also a significant teaching instrument. Lyle Schaller, a church consultant and a writer of many books about parish ministry, provided some excellent insights as to what the budget is.

Your budget is a statement of purpose. The way in which we allocate our money defines our purpose. If you want to know the priorities of our nation, take a close look at its budget. The promises of a political candidate or the rhetoric from parliament doesn't really tell you what our purpose

is. The budget that's adopted does.

The same is true for a church. One church divided its budget like this: 80.1% Ministry to membership; .3% Evangelism in local church; 19.6% World mission. Such a budget indicates something about that church's commitment to reach its own community. Regardless of what may be said from the pulpit about evangelism, the budget is where it's really at and teaches where it should be.

What will your budget for 1982 be saying and teaching?

Your budget is a statement of expectations. It looks to the future. Your budget says: This is what we expect to happen in 1982. Unfortunately, budgets are frequently just copies of last year's figures with adjustments for inflation. That, too, indicates and teaches. It should be kept in mind that the budget does provide a wonderful opportunity to help the congregation catch a vision of what the church can be doing in the coming year. That is why it is so important to ask the right kind of questions in preparation of the budget.

Your budget is a *communications network*, interpreting the church's program to the people. Your budget will be communicating whether the totals are determined by what a consistory thinks people will be willing to pay, or by the challenge of ministry in the local community. Your budget will be communicating whether the consistory really believes that the Lord will provide when there is a work that has to be done.

Your budget is a *precedent setter*. Future decisions will be based on what you place in your budget this year. Allocating sufficient funds this year for local outreach in evangelism will make it easier next year. On the other hand, if you have a tiny figure for redecorating the building in your '82 budget, it will be harder to change that in '83.

Some Important Considerations For Budget Making and Evangelism

1. Ministries should determine budgets, not budget ministries.

2. Goals have to be set. Ministries to which the church is called have to be determined before the budget is made. Not the other way around. When a church is convinced that a ministry has to be done, the Lord has a way of providing the funds needed.

3. Establish a percentage basis for the allocation of funds that reflect the goals and purposes of the church. Do this *before* the actual budget figures are written down.

You may ask what kinds of items go into the budget for local evangelism. Let me suggest some:

— To provide training in evangelism for the membership through workshops and seminars.

— To purchase materials for study on evangelism and to purchase materials to give away for evangelistic purposes.

— To provide continuing education for your pastor in evangelism and church growth.

— To promote your church program, letting the community know of your existence and of what you offer to people. One of our churches has a budget item of close to \$10,000 this year for promotion.

— To meet real and felt needs in your community which demonstrate the Good News. For example: running a clothing center, conducting seminars on marriage and family for community people, helping single parents, providing counseling service, and so on.

— To employ paid assistants - part-time or full-time - to recruit and train your members for community ministry and outreach.

Your budget and evangelism is the topic of this article not because Christian Reformed people are poor givers. Our denomination is one of the best giving churches in America. When needs and challenges are presented to our people, they respond *generously*. It is truly amazing.

The concern is, "What is being allocated for local evangelism?"

What will your 1982 budget be saying about your commitment to reaching your own community with the gospel of Jesus Christ? The *Church Order* says that this task is the responsibility of every local congregation.

There is no indicator that is quite as measurable as your budget. What does it indicate?

PASTORAL COUNSELING

Love your neighbour as yourself

By Rev. Ralph Heynen

I'd like to talk a bit about taking the second table of the law seriously. We have been created as social beings. In fact, in the beginning God did not create just one person, but two people. And He ordained that there should be more people through this original pair. It's not good for a man to be alone, says God. And this development calls for social adjustments. God, Himself, made use of this social relationship by carrying on communication with man on a somewhat person-to-person basis.

The social relationship, which was a great blessing, was also soon disrupted. And if it were not for the grace of God it would have been destroyed. Enough of the original relationship, however, has been retained even today. In spite of our sinfulness, we seek companionship and we find it necessary for our well-being to have relationships with other people. And that's what God tells us in the second table of the law. You must love your neighbour as yourself.

But this abbreviation of the second table of the law has been tampered with throughout its long history. The Jews offered interpretations that robbed it of its heart, even in the time of Jesus. They asked Him catch questions about this law - trying to trap Him. There are individuals today who will not let the Scriptures settle questions about this law. They make fine distinctions and as a result, the law is of no effect. Jesus reprimanded the Jews for doing just that sort of thing. Loving others as ourselves is a law directed to God's

people and we are called to comply with the law. As children of God we are to love ourselves, but also to love our neighbours as ourselves.

There are various ways in which people try to bypass the second table of the law. For example, they try to get by with stealing. Especially when we think of filling out our income tax and the question comes up: How honest are we really going to be this year? Or, consider the sin of adultery. People today take a rather lenient attitude towards it. It's no longer considered to be so serious if someone commits adultery. Somebody has a little "fling." Couples live together without the benefit of marriage, but that isn't considered serious.

It can be very difficult to love our neighbour. We tend to forget that our obligation to love is not grounded in the fact that the neighbour is worthy of our love or that we even like the person. God *commanded* us to love our neighbour - and for that reason we must! We cannot decide to love one neighbour and not another. Our children can detect this inconsistency in us. If we take a negative attitude towards some people or we refuse to talk to a neighbour because we don't like them, we cannot say that we love our neighbour.

Sometimes, we defend our actions: "We can't associate with people like that; they use blasphemous words, they have filthy speech; they are dishonest." Or we criticize them for the things they have, the clothes they wear, the things they do. And if there is occasion to acknowledge some good thing about them, we keep significantly silent

because we don't like them! It's important that we teach our children to "love our neighbours", even if we do not like what they do. God commanded us to love others. God does not love everything that people do either. He created us all as image-bearers of Himself. But that image has been sadly marred. Yet God spared enough of that image - even in us sinners - and we continue as human beings, called to love even our enemies! This takes the power of the will.

God so loved the world. He loved it so much that He gave His only begotten Son. We can look at others and know they are redeemable. God made them, God sustains them, God keeps them. They can be redeemed. True love for a neighbour requires that we try to lead them to Christ. In this way we will be the kind of people that God wants us to be. We are image-bearers of God and in thinking of this you can't very well snub your neighbour. We must realize that they, too, are image-bearers of Him and possibly we are the ones who can touch their lives; at least we must do what we can. If the spiritual life of our neighbours means anything to us we will try. It may mean that we have to reprimand them, to tell them that we cannot approve of what they are doing, to tell them that it is sinful. We may lose a friend that way, but on the other hand we could create a relationship with a person and this person might say: Well, I don't agree with you, but we can still talk together and we can be friends. We may have to tell them that we can't talk with them if they insist on swearing.

The love that is required by the

second table of the law does not seek anything for one's self, but it is for the benefit of the neighbour. It's important to remember to look at it that way. We cannot live in this world and say: Well, I don't care what others do. I don't care what they think of me! We cannot be indifferent to what others think of us; they are watching us and other people are walking in our shadows. But we don't have to be slaves to what other people think.

Keep things in balance. There are big and little issues in life; learn to keep them in their proper perspectives. Your neighbour may annoy you with a lot of little things, but the big thing is that you reach out to him and reflect the love of God and you can say: "I love my neighbour as myself!" You may say that it is an impossible ideal! Yet that is what the Bible tells us to do. Each day before God we have to admit that we have transgressed the first table of the law by not honoring God as we should have. We also have to admit that we do not love our neighbours as we should.

Thought for the week:

In one of His soul-stirring parables our Lord told us that when the prodigal son came to himself he left his vile environment and came to his father and said: Father, I have sinned. He is taken back into his father's house. But the elder son comes in from the field and feels that he has been grossly neglected. When the parable closes he is sitting outdoors sulking, while the prodigal son is at a banquet with his father.

The Bible reaches them through the Chinese Connection

by John Vander Boom

Mr. Vander Boom is Director of the Canadian Home Bible League.

During the last few weeks, the Canadian Home Bible League has received several phone calls and letters inquiring about the situation in China. Many have been asking whether we should continue to support the sending of Bibles to mainland China.

News releases in the press are often contradictory. While organizations like the World Home and Canadian Home Bible League report a great need for scriptures in China, others state that officials of the recognized church in China discourage the sending of scriptures there. Lately, a letter by Dr. K.H. Ting, stating that the Chinese church wants to remain completely independent and free from outside interference, has been published in many papers.

What is really going on in China?

In order to understand today's China, one has to know the history of the past thirty years. After the revolution in 1949, the communists took control of the country. Under the leadership of Chairman Mao Tse-tung, they decided that China would become self-sufficient. A policy of complete isolation was inaugurated, and all ties with the west were broken.

Mao and the Communist party had other plans for China as well. They were dedicated to eradicate completely, all forms of religion. Religion, and especially the Christian religion, was considered to be the opiate of people. Through a tightly controlled educational system, China was to be turned into a godless, atheistic state. All Christian groups were united into one patriotic national movement, the so-called "Three Self Movement" (TSM). The Three Self stood for self-governing, self-support-

ing and self-propagating. Through this movement, the Christian church in China was brought under the direct control of the Department of Religious Affairs and became subject to the strict control of the Chinese government.

During the Mao years, the heavy cross of persecution was placed on the shoulders of brothers and sisters in Christ. Martyr's blood flowed. Many faithful Christians, old and young, sealed their faith with their blood.

During the Cultural Revolution, the last remaining freedoms were taken away from the Chinese Christians.

During these years of oppression, Chinese Christians began to meet in secret. As in times of old, Christians came together in their homes or other places, praying and praising God, reading His Word and interceding for the land they loved so much. In spite of danger, they passed on the good news of salvation in Jesus Christ. Men and women, who first received the message from overseas missionaries, now themselves became witnesses. They shared the Gospel with their children, their trusted friends and others. Many were imprisoned because they could not keep silent (Acts 5:29).

Westernization

After Mao's death, a new day dawned. What nobody thought to be possible actually happened. Under the leadership of the Vice-Chairman Deng Xiaoping, China's policy changed drastically. The government was forced to do so because of the failure of its economic program and policy of isolation.

In short, the Chinese communist opened the doors to their old enemies, Western democracies and capitalism.

The Chinese leaders understood very well that they could not continue their policy of religious oppression while wooing the West to invest in China and strengthen their ties with them. They were forced to

loosen the bonds somewhat. For a while they even encouraged some mild criticism of the government and its officials. The well-known poster wall in Peking was an outlet for dissidents to voice their concerns.

Chinese Christians now enjoy more freedoms than they did during the years of Mao's reign. Thousands of house churches have come to the foreground. Dr. Jonathan Chao of the Chinese Research Institute estimates that there may be as many as fifteen million Christians in China today. The blood of the martyrs indeed has again proven to be the seed of the church. The Bible League is aware of a group in the Shanghai area which consists of over 65,000 Christians. Just imagine, in one area alone there are that many Christians!

Careful worship

The Chinese government responded to the situation by reviving the Three Self Movement. Bishop Ting was appointed to head the movement. In several cities, churches which had been closed for many years were re-opened. People flocked to worship in them.

On the other hand, most Christians in the house churches have stayed aloof. They know what happened in the past. They realize that the communist government of today has not really disassociated itself from its commitment to atheism. They know that the official church in China still has its strong ties with the communist regime. They see the writing on the wall. It is interesting to read recent articles in *Time* magazine. Some of the new-found freedoms are apparently already being retracted.

The secular press reports that Vice-Chairman Deng Xiaoping may be in trouble. His program has failed to be the cure-all for China's economic woes.

The most recent R.E.S. bulletin mentions that Bishop Ting

is now trying to bring the house churches under the wing of TSM. According to *Pray for China*, this aim is now being questioned. Will this mean liberty for the legalized house churches? Or, does it mean that the Three Self Movement is trying to control house church activities?

An editorial in the *Guang-ming Daily* of November 3, 1980 re-stated the major points of China's new religious policy. The article emphasized that "sowing discord, forcing young people to believe in religion and restoring oppressive religious systems cannot be tolerated," even though the government promises to allow normal religious activities and not to disrupt religious activities and meeting places (China Research Institute).

Need for the Word

What has all of this to do with Bible distribution in China?

More churches have been opened during the last few months. A quantity of Bibles were printed and were sold in record time. Should we now follow the advice of Bishop Ting and refrain from answering the call of thousands of house churches? Should we ignore people who are begging us for Bibles?

Christianity Today notes that: "We hear that the demand for Bibles is almost insatiable . . ." In fact, to preserve God's Word, during the dark years in China, faithful servants labouriously copied by hand, long pages of texts, even whole books.

So far, the World Home Bible League and the Canadian Home Bible League have placed more than half a million Bibles and New Testaments in China. Most of these have found their way into the house churches. The group in the Shanghai area had only a dozen Bibles among them. Twenty or more families sometimes had to share one copy.

A well-known Canadian

pastor recently told me how he carried 150 bibles with him to China and delivered them at a pre-arranged place. The joy of the Christians who received them was overwhelming. The leader of the group described to the pastor how, in the past, some of his group had been persecuted, beaten and left for dead.

"Is it not dangerous for you to be visited by Christians from the West?" the pastor asked.

They admitted that even today, there may be some risk involved. "But," he said, "should we not be willing to die for Christ, who have Himself for us?"

When the pastor remarked that each member of the group could now have his own Bible, they told him that practically all the Bibles would be passed on to other groups, some as far away as Outer Mongolia. "Some people will sell their watches to be able to purchase a train ticket in order to come here to pick up some Bibles," they said.

What are we to do today? Should we listen to the official Three Self Movement church under the leadership of Bishop Ting and stop sending Bibles to China? Or, should we give heed to the call of tens of thousands of fellow Christians pleading with us to go on sending them God's Word?

Even if the printing of Bibles in China will go on unabated — and we certainly pray that this may be the case — even then, we should continue to send in as many Bibles as possible. The hundred thousand Testaments and Bibles sold in China are just a drop in the bucket compared with the need in a country of a billion people. The Bible League has taken into China, five times as much, not even counting the other items such as individual Gospels.

The old enemy of Christ and His church would be awfully happy if the flow of Bibles into China were stopped now.

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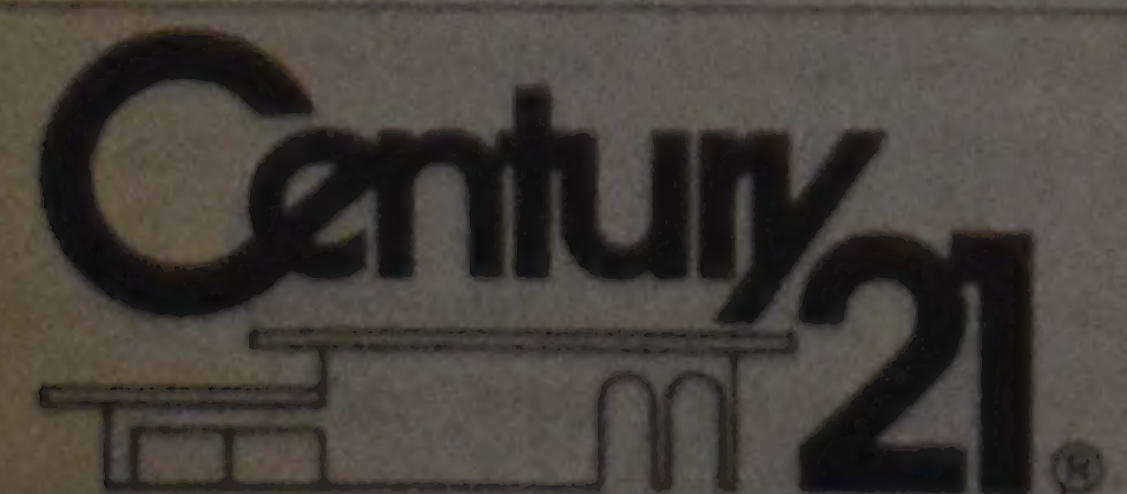
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Robert, our special son — part 2

When the Wittes in St. Catharines learned that their adopted son, Robert, was not to lead a normal life because of spine damage and neurofibromatosis, they decided to give their son all the care and love he needed. They never regretted his stay with them. This is part two of the story.

by Gertie Witte

He liked to be included in everything we did. He understood Dutch well enough to pick up the general idea of what we were talking about. One time, when he could not grasp it at all, he said, "Don't talk in my back." I sounded so cute. He was retarded in some ways; but in other ways he was very alert.

His senses and feelings were very keen and he always had all sorts of questions. Why do you go to a funeral home if people have gone to Jesus? And he kept at it until he got an answer he could understand.

I took an unshelled peanut and asked him what that was. A peanut. Then I carefully opened the shell, showing the peanut inside and asked him what the real peanut was. He pointed to the nut. I removed the shell and asked if he could eat that too and he said "No way." So that was not the real peanut, but the shell. Now he knew that, I could explain the difference between body and soul. Together they were one living being, when we die the 'real' part went to heaven. The 'shell' was put away, but because we were people we buried it in a coffin. He understood and when we, a little while later drove past a cemetery he said cheerfully, "Here is where the dead people live." Sown to rise incorruptible — how true it was.

And in church he picked up more than we were aware of. When asked about the sermon, he usually came up with something he had heard. One Sunday he said the minister preached about the grocery stores — it was Dominion Day! He also wanted to know why the minister always said, "God the Father, God the Son, and God the Holy Spirit." Now what?

I said, "Listen, Ponk, we are the Witte family?" Yes that was so. We were one family, right? And we lived in one house. But how many of us are there? Well, there was a Daddy Witte, and a Mamma Witte and a Ponkie Witte, that was one, two, three Wittes. But we were one Witte family. He grasped it, albeit he thought that God's last name was Witte too; that's the way he was.

Maybe my teachings were not so terribly Christian Reformed, but Robert did not mind that. It did not always sit easy with me — what was I teaching him?

We told him of Jesus as his Friend who would always take care of him, in life and death. When he died, Jesus would



Illustration from: *New Life in the Neighbourhood: How Persons with Retardation or Other Disabilities Can Help Make a Good Community Better*, by R. Perske and M. Perske; G.R. Welch, Burlington, ON, 1981.

take him to Himself in heaven; there his head would never hurt and he would have feet that could run. In his own simple way he stated he loved Jesus and he didn't mind going to heaven but mamma had to come along too.

Sometimes he was mischievous too. I remember when he plugged up the sink in the vanity in the bathroom and turned the taps on full force.

Even in his good years he had a bad day in between. When he woke up in the morning, he sometimes would say, "Me going to be cranky all day," and so he was. Whatever bothered him then we were never able to find out. On those days we let him be as much as we could, only when he was willfully disobedient or getting into things he knew very well he shouldn't, did we tell him to stop.

He loved to go out, but treasured his own house. Doctor Hendrick used to tease him, telling him, "Mamma's place stinks," but Robert told him mamma's house was the best place in the whole world! For a statement like that you can travel thousands of miles and sit for countless hours at a sickbed or in waiting rooms. His house, mamma's house, was his haven.

I often lit candles and Robert loved to look at them when he was younger. "Candles wink at me," he would often say. We have a three-way candle holder on our glassplated living room table. When those three candles were burning, he saw them reflected in the glass. And also double in the picture window and in the dining room window. He always waved his hands when excited, causing the candles to 'wink' even more. Delighted he would say, "Me lucky boy, lots and lots of candles!" And we only lit three. Talk about the art of living!

A very warm-hearted person, Robert was often concerned about sick people. Every week,

as long as he was able, we took him to see his friend, Mathilda, who was always happy to hear him sing. He always sang for her, concluding with his own evening prayers. One night she also wanted him to say a prayer for her to get well. But the only prayer he always said was grace before meals; the others were sung. Mathilda insisted however, and then he grabbed her hand and prayed, "Lord, bless this food and drink, amen!" Mathilda said, "That was a beautiful get-well prayer, Ponk," and he agreed.

Once we saw an accident which involved quite a number of police cars and ambulances with all the lights flashing. Robert wanted to go there and see the people. I told him it was far better for us not to go; we would only be in the way. The ambulance people were there and the policeman to help.

But he insisted on going to help the people. I said it was better not to do that; the hurt people had to go the hospital, to see the doctor and he could not really help now. Quietly he answered, "Me can hold hands." You cannot forget statements like that. It touched the very core of your being. Often we cannot do anything for our fellowman, but "me can hold hands" and we don't do it.

In 1977 Robert developed other difficulties. He became very restless and once again quite violent and vicious at times. None of us escaped scratches, except me; he never touched me. He bit into things and was not himself at all. And again he was submitted to a series of tests. How frightened he was. A brain scan brought to light a second cyst in the brain. Another operation followed and in the course of nine weeks he had surgery three times. How fearful he was! That child was so thoroughly scared and homesick, although I was there every day. Apparently the nights were very scary to him. After his operation he developed awful

seizures and was put on a heavy dose of medication for it and had to stay on it for the rest of his life.

The doctors and nurses loved him. So did our friends and our congregation. One day a nurse brought him another handful of cards and she said to him, "Who do you think you are, a king?" Gleeefully he replied, "Yes, me king." And so he was. They were all so good to him. When one of the coloured nurses came in after her holidays, Robert called "There is my favourite chocolate nurse!" She thought it was the nicest compliment she had ever received.

On account of his homesickness, he was sent home sooner than usual. But he never reached the level he was on before. For about a year he was able to go to school but had to stay home off and on with bouts of nausea. Slowly but surely he was backsliding. His speech became more and more slurred, he walked more awkwardly and he fell quite often, hurting himself.

In the fall of 1979, he again was admitted to the Hospital for Sick Children in Toronto and when we were on the way he said resignedly, "Here we go again." It broke my heart, yet we had to do it. I rebelled a lot in those days. Why did all this have to happen to a lovely child like Robert?

Again he underwent surgery, twice in January, 1980 and he spent another ten days in the hospital. In March we were told that there was nothing more that could be done for him. When Robert was operated on his brain in 1970, for the first time, the doctors also discovered a brainstem tumor, which was cancerous. Now the cancer took over and nothing could help anymore.

He started to fall a lot, especially on bad days. He was a husky boy and heavy to handle. I told him to crawl, for it was better to crawl than to fall and hurt himself. I always went with him through the house, making fun of the whole thing for Robert always loved anything funny, and he still did. But my heart was bleeding. It was so hard to accept, seeing a 15-year-old crawling over the floor like an animal. I think I was still too proud to accept that. I also know that there was an awful lot of sadness.

On May 10 he turned 16. We had everything decorated, had cakes and all the trimmings.

Everybody was present, he received more than eighty cards. His whole class came with his teacher, the bus driver and a helper. With the aid of two of our friends, we had a lovely party. It was touching to see how those handicapped kids cared for one another. Robert was quietly happy that day.

By the end of the month he ended up in bed, he could not sit anymore and had no control over his bladder. Doctor Hendrick ordered a hospital bed for him and we were allowed to keep him at home. Our friends were marvellous in their support, so were both our ministers, his special friends, and our congregation.

Robert did not suffer too much pain, but was very fearful for the hospital. He seemed to be content to be in bed as long as we were around. Later on he became very restless if I wasn't there and the only place I went was to church while his Dad was with him. He knew mamma would come home as soon as the minister said, 'amen.' He was content with that.

On August 13 he fell into unconsciousness. He brought up a lot of blood and we took him by ambulance to the hospital. All I did was pray for him not to wake up anymore. His big fear was always to be away from mamma's house. On the very last day of his life that still happened to him. But my wish was granted. About seven o'clock he quietly passed away.

On August 16, we laid his body to rest. He had a royal funeral with both his beloved ministers participating and his friend Henry Goerzen, singing. A lot of people attended his funeral service.

In spite of all his problems, Robert had a beautiful life. The emptiness in our house is still great, but we do not wish him back. His strife is over, the battle done and he has reached the golden strands.

We have beautiful memories and no regrets whatsoever. We still marvel at the thought that God has used us for this job.

Robert's life was not in vain. In all his simpleness he mastered the very art of living and taught us a lot. He had an awful lot of people praying. We also learned that before he was around, we took an awful lot for granted. He was retarded, yes. Robert was coming from behind, but very often he was far ahead of us.

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A community grows in Ponoka



Seventh Day Adventist Church where Ponoka Chr. Ref. group currently worships



Alberta Hospital in Ponoka

by Wilma Binnema
VanderSchaaf
C.C. Staff

Somewhere off fourlane Highway 2, an hour's drive south of Edmonton, tucked away among hillsides and river valleys, lies a good size town called Ponoka. The town boasts several colorful grain elevators, and a large lot filled with bright red, yellow, and blue and white farm implements, to testify to a vibrant agricultural industry in its vicinity.

The farmland is good and most of it has been worked for generations. Dutch immigrants have done their share of building successful farm operations. Grain, dairy and mixed farms flourish here on slightly rolling prairie. Trees, rivers and glimpses of beginning foothills characterize the panorama of this area south of Edmonton.

Farm communities still tend to be stable communities on

the whole. The farmers in the Ponoka area who are members of the Christian Reformed Church have formed a solid group over the past twenty years. They regularly attend the Bethel Christian Reformed Church in Lacombe. About eighteen years ago they attempted to form their own church group partly in order to become more of a visible mark in the community where they

lived and worked.

Apparently the time was not ripe for the group to become independent at this time. Several factors contributed to the demise of the group as such; the mother church was not ready to let these faithful members go just yet, and some of the adherents to the group were employed by the Alberta Hospital in the town of Ponoka (the Hospital employs 800

people) but their employment was not permanent and they were transferred to other Alberta hospitals in the province.

The size and stability of the farm community in Ponoka increased over the years. Financial commitments became less of a burden.

Ethnic obstacles decreased as the Canadian-born generation felt more at home both with the language and the culture. Those of other than Dutch and Christian Reformed background joined the group and are determined to see an independent worship community

Continued on page 10

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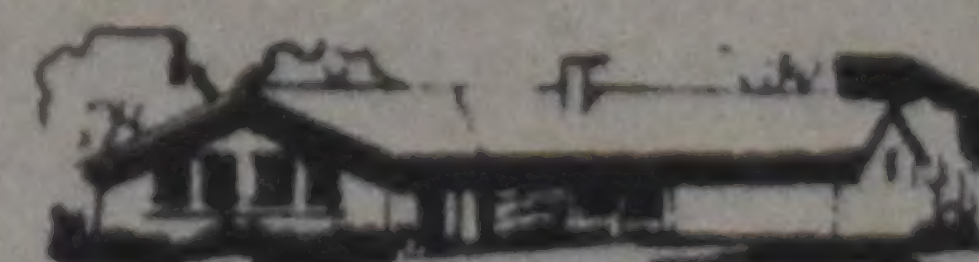
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A community grows in Ponoka — Continued

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function.

Seventeen families, mostly farm families, are now committed to starting a new Christian Reformed Church in Ponoka. They have been worshipping together every other week for one service usually conducted by Bethel's minister, Rev. Evert Gritter. Soon they hope to begin with two services every Sunday. Their bid for a summer seminary student wasn't realized but they are not discouraged. They were still hoping to get an intern. Presently they are worshipping in the Seventh Day Adventist Church in Ponoka.

A retired farmer, John Braaksma, a member of the steering committee, and his wife, Jane, shared that in spite of initial opposition, the group in Ponoka felt the need to meet throughout the winter. The forming of a bond — a community — was strengthened by the winter services, as well as social get togethers, ladies society meetings, Bible study along with business meetings, visits to the local nursing home, and the formation of the Ponoka Christian School Society. (In fact, the Christian school will open its doors this September.)

"In a small group one knows the other's needs so much better," Mrs. Braaksma said. "Also, we listen a lot closer to the preaching whether that is a reading service or a minister."

In order to feel that their involvement in the community could be real, the group attempted to set up a day care centre. However, they encountered too many obstacles in the form of regulations and consequently shelved that idea for now. The hope of being of some sort of service to the community lives on, particularly in the way the group envisions the future building they eventually hope to erect. This building will be multipurpose.

For the Braaksma's and others like them the danger of leading a split life was becoming a reality they wished to avoid. Doing business, living, working and communicating with your neighbour in Ponoka while attending church in a town

twenty miles away doesn't make for a holistic impact.

Dwight Moodie, originally from the Ponoka area and originally neither Dutch nor Christian Reformed, recently returned to the Ponoka area and loves it there. The town itself has a friendly, warm atmosphere. After spending some years in the North teaching Inuit children, Dwight expresses a desire to settle here and to contribute to the launching and growth of the Ponoka group.

"As a newcomer to the Christian Reformed Church, I really enjoy the fellowship and the open and warm atmosphere here." Dwight, also a member of the steering committee, will be principal of the Lacombe Christian School next year. His wife is involved in educational services for the very young.

Dwight, too, expressed advantages of the small group for proper worship and nurture. "However, we do want growth." The presence of a group in Ponoka allows for a more effective witness. (A V.B.S. program will be initiated soon.)

Obstacles

There are obstacles to forming a new group. The one already mentioned is that it is often difficult to get a pastor. There is a possibility of co-operating with another group beginning in Rimbey (a young off-shoot from the Lacombe First Church) to hire a minister together under the auspices of either one or both of the Lacombe churches.

Another difficulty is how to implement a complete church education program. Furthermore, young people are not always ready to restrict their activities to the few young people in their own immediate area. There is still a need to meet with the Young People Society of Lacombe. However, some of them have expressed that they enjoy the small, cohesive church community and worship services in Ponoka.

Finally, the problem of numbers surfaces again. Too small to be considered a

church by classical standards, and not considered suitable for Home Missions; the group is in a quandary as to what the next step should be. One step which they have already actively taken is to encourage other people to move in to the Ponoka area. Farmers in the area will help other farmers from other areas relocate and to find a suitable farm operation in the area.

Other job opportunities within commutable distance include a future petro-chemical plant in the area, the Alberta Hospital, and others like the International Airport.

Real estate costs are much lower than those closer to the city or to larger towns. The population of the town of Ponoka is 5,500 and has excellent shopping facilities. Besides, it is rather pretty there.

The Ponoka group is still officially part of the Bethel Church in Lacombe. Their pastor, Rev. Gritter, expressed that the Bethel consistory would like to encourage the independence of the Ponoka group as much as possible. "We still proceed with caution however" he said. "The ghosts of the past disappointments are still around."

It has now been suggested, according to Rev. Gritter, that the Ponoka group will meet every Sunday morning during the summer and that he is committed to preaching there once a month. Attempts will be made to find "pulpit supply" for the other weeks.

The Bethel consistory encouraged the efforts of the group to set up a Daily Vacation Bible School this summer and to set up a Sunday school program after the Sunday morning services. Rev. Gritter felt that efforts should be made to attract more Christian Reformed people to the town of Ponoka. Jobs can be found in the hospital, stores and various services. He expressed the need for the presence of town families to make the evangelism outreach more viable. Rev. Gritter was very pleased with the Christian School Society's success in beginning a Christian School this fall.

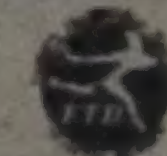
Caution and enthusiasm are the ingredients in the efforts of Bethel and Ponoka to get an independent group off the ground. The Ponoka group expressed a real concern that they wanted this to happen without hard feelings between mother and daughter churches. Efforts from both parties are being made to ensure this. We wish the Ponoka group (and others like them in this area of Alberta, Rimbey and Camrose) wisdom and openness to direction and guidance from the Bridegroom Himself.



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Summit coverage by Ben Vandezande

AT THE SUMMIT

Gruel for a hungry world

"Either you eat this gruel or you have nothing." — Prime Minister Trudeau at his closing press conference at the Ottawa summit.

OTTAWA — For some months, Mr. Trudeau has been promoting the North-South issue with countries around the world and particularly with the leaders that came to the Ottawa summit. He wanted the summit to send "a clear and positive signal" to developing countries.

Although he proclaimed himself "very pleased with what we have been able to achieve," in reality, Mr. Trudeau was fortunate to achieve anything at all. This summit had the potential of leaving Mr. Trudeau with gruel all over his face if he couldn't work out some sort of compromise, particularly with the U.S. on North-South relations.

■ THE BACKGROUND

This was not "Mr. Trudeau's issue" although there was no doubt he placed great importance on seeing it discussed. At the last summit in Venice, the leaders said that they "approach in a positive spirit the prospect of global negotiations in the framework of the United Nations."

That meant that all of the countries would sit down as equals to negotiate rules of trade and the price and rights of access to resources. It was up to this year's summit to act on that position.

Mr. Trudeau was also pushing the idea of an energy affiliate to the world bank. Such a body would loan money to lesser developed countries so that they could explore for oil and develop alternate energy sources.

Any significant development on the North-South issue would have to include a commitment to act on the proposal for global negotiations at the North-South summit of 27 nations to be held in Cancun (Mexico) in October. It was expected that the leaders at the Ottawa summit would agree to start global negotiations at Cancun or at least agree to talk about what should be the agenda for global negotiations.

If they would agree to begin negotiations at Cancun, work would begin immediately to agree on the agenda. Even if they could only agree to discuss the agenda for negotiations at Cancun, some of the ground work could be done to ease their discussions.

There are many who believe neither will take place. In September, there will be a Paris conference to make aid pledges to the least developed countries. The fear is that summit countries there will say, "Look at our high inflation and interest rates; we have just pledged to the poorest countries and now you are asking for global negotiations on fair prices for commodities? How much can we do?"

■ WHAT HAPPENED AT THE SUMMIT?

It is a long way from the real world to summit discussions and press conferences or background briefings. Caught in a bind between keeping low expectations and having little to report, whispering sweet nothings becomes a substitute for honest information.

For example, Mark MacGuigan, Canada's Minister of External Affairs, said at the first day's press conference that "we are encouraged by behind-the-scenes developments on North-South," largely resulting from initiatives by Trudeau on his trip to Washington.

This report that "an advance had



Prime Minister Trudeau

been made" was all we were to hear about progress until the Prime Minister's press conference Monday evening. The summit leaders had made "significant progress," Mr. Trudeau said. They agreed to assign a major portion of ODA (Official Development Assistance) to poorer countries and to maintain or increase their own ODA. And on the crucial issue of global negotiations, "We are finding words which indicate the intention of greater power sharing amongst nations of North and South."

There is not much here to suggest behind-the-scenes "advances" in comparison to the stated objectives of the Venice summit.

Mr. Trudeau hinted at this in his press conference by stating that the leaders were trying to find words to express greater power sharing and especially to help countries with energy shortages. The resistance came from Prime Minister Thatcher and President Reagan. They felt "dialogue" on global negotiations should continue. With respect to trade matters, however, they are of "one mind concerning the importance of retaining the commitment to free trade."

Later, in the Japanese briefing room, the spokesman said Japan was eager to encourage interdependence and harmony and called the discussions on North-South positive. They pledged to double their ODA by 1985 — to .64 percent in spite of huge deficits. They also expressed a willingness to start global negotiations and to consider an energy affiliate to the world bank. From their point of view there was no consensus on the global negotiations issue.

The last word on Monday came from an official of the Canadian delegation who was to give a full briefing on the North-South discussion that took place in the afternoon. He repeated that the developing countries would find the message from the Ottawa summit very positive. The process was the most positive result. In fact, we were urged, "Don't judge results by specifics."

By Tuesday morning, Canada's Finance Minister, Allan MacEachan, repeated that the statement about North-South would be positive while reminding reporters "it was not the intention of the summit to be specific." All he could say on the proposed energy affiliate is that it was a "notion that was still being discussed."

In the press briefings on the second day of the summit, the differences became evident. The Italians said the communique would be worded such that each country can find their own interpretations. That was useful to them because their aid levels are dismally low. The British view was that all the summit participants sympathize, especially with the poorest countries. West Germany, France and the leader of the European Economic Community urged supporting negotiations as they were endorsed in the meeting of the ten countries in the E.E.C. in the beginning of July.

It was up to Canada's External Affairs Minister on the final afternoon of the summit to clear up the content of what he saw as the "greatest advance of the entire summit."

Mr. MacGuigan referred again to the meeting between Prime Minister Trudeau and President Reagan which he said focussed primarily on North-South. It was that meeting, coupled with intense negotiations in the past two weeks between staffs of Canada and the U.S., that brought the U.S. to agree to the process of global negotiations. Until now, he said, the U.S. had not decided what its positions on aid would be.

Although this is hard to believe there was a slight shift in the U.S. position from Monday to Tuesday. But that shift was far removed from the objectives of the summit in Venice last year, where it was agreed that these negotiations should take place in the forum of the U.N. The leaders at that time felt positive about the "formulation of a new international development strategy."

The agreement to talk about global

negotiations is really a step back from Venice except for the reality of a new and quite different administration in Washington. The "advance" Mr. MacGuigan mentioned, refers to the change in the American position. Although the change is not great in terms of actual movement over the past ten years, it is a step forward in the view of the Reagan Administration's opposition to even considering such discussions.

It is not at all clear how much this change means to the United States in view of the fact that only a few short months ago it was not at all interested.

One early test of the seriousness of their position will be in August at the final session of the Law of the Sea Conference. The 320-clause treaty took eight years to prepare and involved 140 countries.

When they met in March to finalize it, the Reagan administration dismissed the U.S. delegation and said it wouldn't take part in further talks until the whole process has been reviewed. That review may not be finished by the start of the session in Geneva on August 3. How eager the U.S. will be for global negotiations will be quite evident there.

■ GOING FOR GRUEL

In his closing press conference the Prime Minister was asked whether the cautious words in the final communique weren't fairly thin gruel for all the work Mr. Trudeau had put into the issue of North-South. The Prime Minister's answer summed up perfectly what the North-South discussions and the entire summit accomplished: "Either you eat your thin gruel or you have nothing."

In the interest of presenting a united front, the leaders prepared a final statement which was indeed thin on nutritious substance and long on watered-down principle. They felt that agreement on the process of global negotiations including the U.S. is better than going ahead without them.

The communique is a positive signal to the developing countries only if they have the patience to understand the stumbling blocks provided by the U.S. at the summit. It is, in Mr. Trudeau's words, thin gruel. The statements on North-South will not do much to correct injustice in the developing world. They provide one more example of how the entire summit was a platform for President Reagan's policies.

If only the depth of the concern for the Third World would parallel the concern expressed about our own economies. In North America we may switch from steak to hamburger. In the developing world the people can only add more water to their gruel as a result of this summit. It's not fair but at least it's something.

Religious press not welcome

There were no representatives from the "religious press" among the 1,500 journalists gathered from all over the world to cover the Ottawa summit. The tight security required that writers from the religious press (like Calvinist Contact) were barred because they were "biased" and those in charge of media wanted only "objective reports." The concern was apparently that the

religious press might try to lobby the proceedings.

The only reason for accrediting Ben Vandezande was because the local newspaper in St. Catharines graciously agreed to support his application.

This exclusion of the religious media is ironic, especially in view of the fact that the challenges facing this summit were deeply religious in nature.

The hidden agenda of the Ottawa Summit Continued from page 1

It is precisely here where we find the hidden agenda of the real issues facing the summit leaders. The final communique was not a blueprint for a new future. At best it could suggest that we wait and see whether the policies of each participant and particularly those of the U.S. would have any effect. The discussions often did focus on the "gripes and beefs."

The European countries voiced their disapproval about U.S. interest rates before the summit even started; they also warned Japan to stem the flood of Japanese cars on the European market. What they were objecting to is the fact that U.S. and Japanese policies are making their own growth more difficult.

■ HAPPINESS

Underlying any disagreement on detail however, was the shared faith in progress. To enjoy this progress we need economic growth measured in increased GNP. That is understood to be the key to happiness.

This attitude toward progress reflects the leaders' deepest beliefs about the meaning and purpose of life. Those deepest beliefs which we call religious or spiritual. Of course, the leaders don't usually admit this and often we are not even aware of it. The leaders assume that everybody knows and agrees on the purpose of human life and then they just have to bicker about the best techniques to achieve this purpose.

The absence of specific new policies or cures for our ailing economics was not just a result of papering over differences. True, the methods proposed by Mitterand and Reagan are different but they do not reflect *different goals*.

The reality that dawned at

Montebello was that we are running out of methods to try. The summit leaders were faced with tougher choices that cut to the heart of the issue. They were forced to question the goals of our economics and our collective belief in progress. Our faith in progress has put us in the present bind. Only a questioning of that faith can get us out of it.

Five years ago, at the Puerto Rican summit, the leaders were trying to be optimistic: "Renewed confidence in the future has replaced doubts about the economic and financial outlook. Economic recovery is underway and (the) restoration of balanced growth within our grasp(s)." Two years later, in Bonn, the final communique was much more concrete but at the same time the optimism was fading. "We are dealing with long term problems which yield only to sustained efforts." Last year at Venice the top priority of reducing inflation would "take a long time to achieve."

In the words of this year's communique, "the fight to bring down inflation and reduce unemployment must be our highest priority and these linked problems must be tackled at the same time." Mr. Trudeau had suggested, "There is no attempt to try and nail down the detail of any specific course of action, and to me that is what a summit should be. It is not a place where you draft resolutions and reach precise conclusions. It is a place where you try and develop consensus, a way of thinking, a philosophy of governing, which will be compatible with the rest of the gang."

Mr. Trudeau is on the right track. The solutions to our economic problems do not lie in finding a new method. These resolutions are to be found on the

hidden agenda of the Ottawa summit. The problems that were discussed are rooted in our common faith in progress.

In 1930, John Keynes wrote an essay entitled, "Economic Possibilities for our Grandchildren." In it he suggested, "Avarice and usury must be our gods for a little longer still. For only they can lead us out of the tunnel of economic necessity into daylight."

The leaders of the Ottawa summit seem to agree with Keynes. Revival can be found if we please the gods of avarice and money a little longer. In order to reach the goal of progress we

should not be too worried about the means we use in getting there, advised Keynes.

One wonders if those grandchildren who are the children of today will agree with this belief. Or will it be apparent to them that by "solving" their "economic problems" they have been rewarded with even more complex problems?

The next summit must challenge these basic assumptions if it is to be of any use to our grandchildren. The hidden agenda must become the main agenda in the summit in France in 1982.

The popular summit

OTTAWA (Staff) — Coming off the bus to the Economic Summit, arriving journalists met a demonstration of some 5,000 people protesting a smorgasbord of causes including U.S. involvement in El Salvador, political prisoners in Iran, increased armament, and the lack of free elections in Namibia.

The demonstration was to be the climax of a two-day "alternative" summit. One speaker, Paul Sweezy said the economic summit was "really a papering-over project to keep ordinary folks from finding out how bad things really are." The popular summit was not short on criticism. The leaders of the forty workshops and the 1,500 people who attended on Saturday, discussed a catalogue of problems facing people hurt by the policies of the seven summit leaders, particularly by President Reagan.

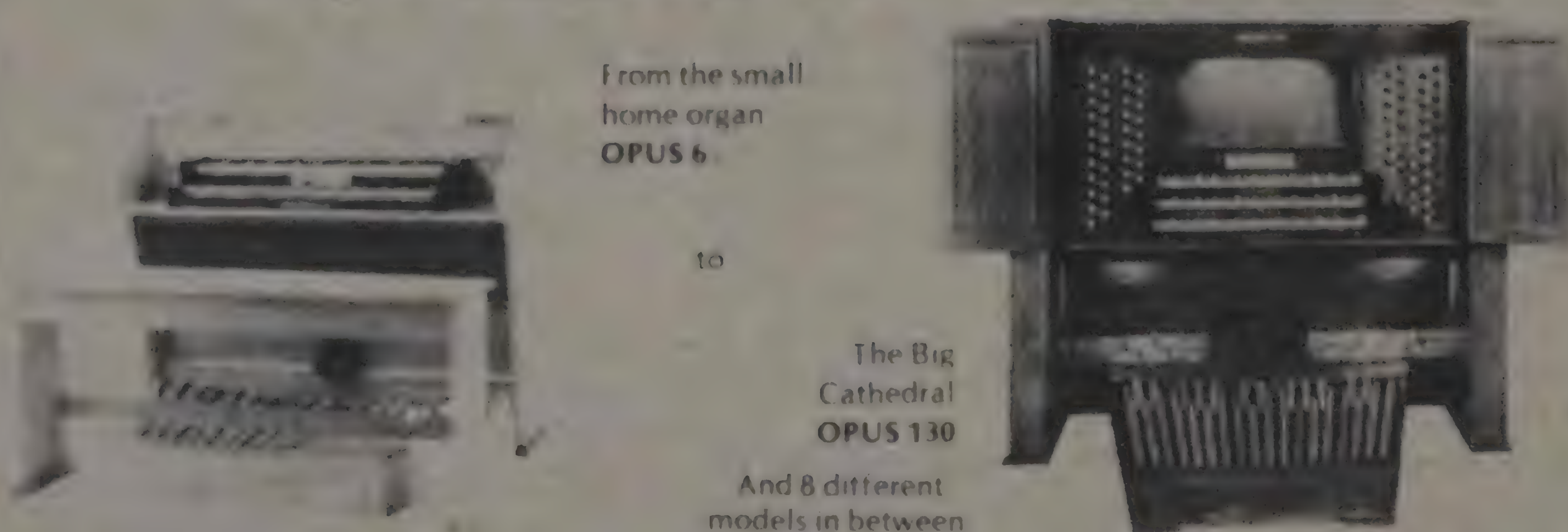
The leaders urged the U.S. arms and

advisers out of El Salvador; free elections in Namibia; a reduction of arms spending; and many other "economic justice concerns."

Most accurately, it should have been called a "protest summit" because it concentrated on objections to existing policies. A spokesman for this conference whose aims were endorsed by over 100 groups, said that the conference was short on alternatives although most of the speakers were of a socialist background. There were exceptions including some church leaders.

The group did not expect to have any immediate effect on the summit. Certainly the analysis did not get much beyond putting a human face on the symptoms dealt with by the summit leaders. That is a helpful start, but it misses the essential point.

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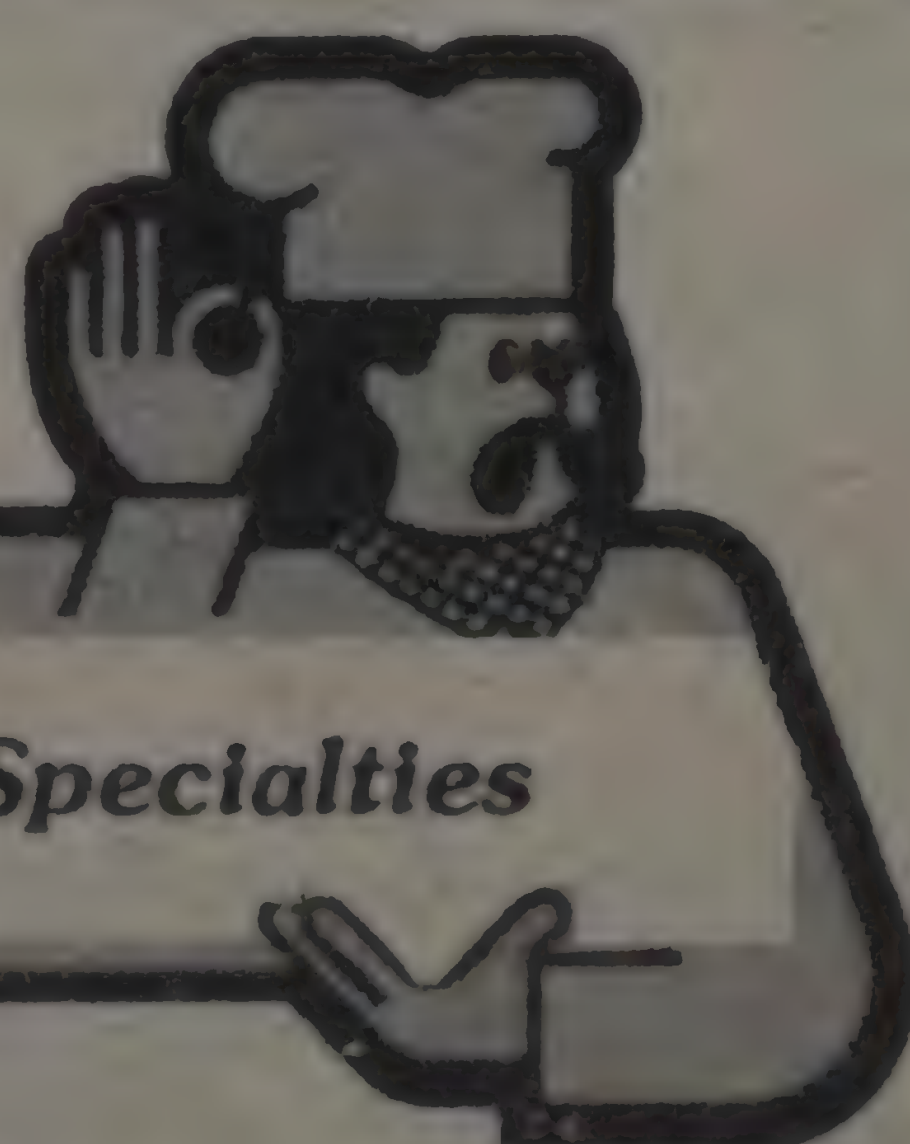
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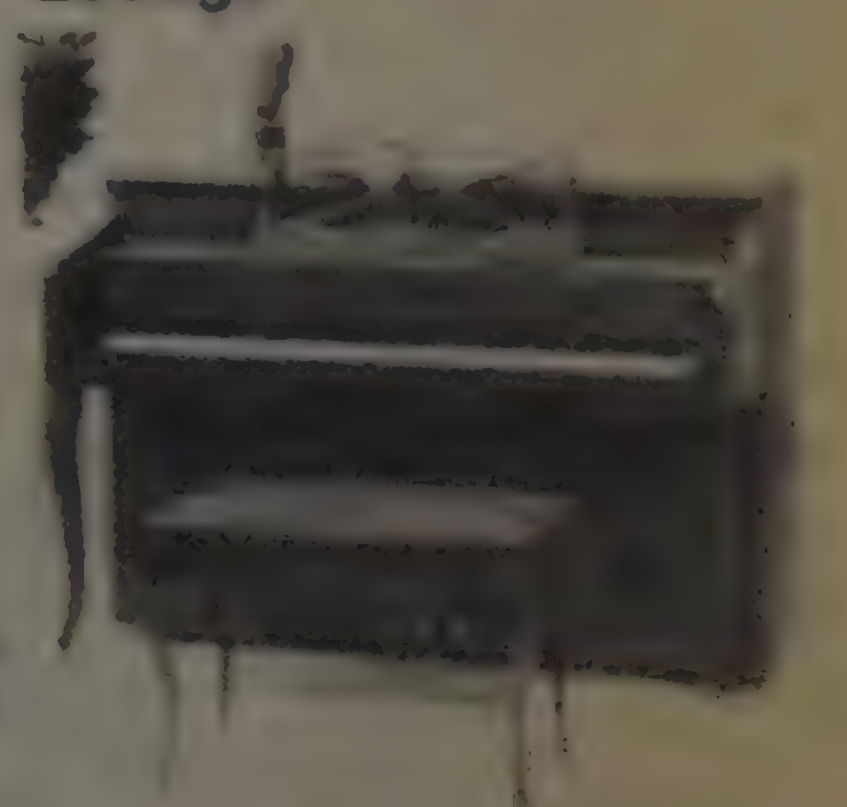


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Verstraete heads Toronto-Amsterdam Association

At its recent annual meeting, the board of directors of the Toronto-Amsterdam Twin Cities Association elected the following new officers of the Association. Gerrit V.L. Verstraete, president; Brig. Gen. Reginald W. Lewis, vice-president; Gordon T. Batchelor, secretary; and L. Raymond Kinkaid, treasurer. The object of the association is to promote activities that will foster economic, cultural and civic ties between the cities of Toronto

and Amsterdam. The Association was officially adopted by Toronto City Council in 1972. In 1981, the Association plans to build a greater public awareness of its activities through a greater involvement by the City of Toronto and its citizens.

Pictured in the photograph are from left, Gerrit V.L. Verstraete, president; Rev. Canon Kenneth Maxted, immediate past president; and Mrs. Ruth J. Elsen, past president.

Life in El Salvador

The place: San Salvador, the capital of El Salvador.

The people: Raul Duron, executive secretary, El Salvador Bible Society, and his four children.

"Recently, in the capital city of my country, I was leaving the office to pick up my four children near a church. About six blocks from the church, in a nearby neighbourhood, there had been an attack on the municipal building. We were not aware of this attack.

"The streets were without lights and in one corner there were national guard troops. Since it was dark, I did not notice the halt signal made to us by one of the guards. When we passed, we heard a shot, and I accelerated the car. Then another shot rang out, closer to our car. Suddenly we were surrounded by soldiers.

"Immediately a sergeant ordered us all up against the wall. We heard the sergeant order, 'aim and fire.'

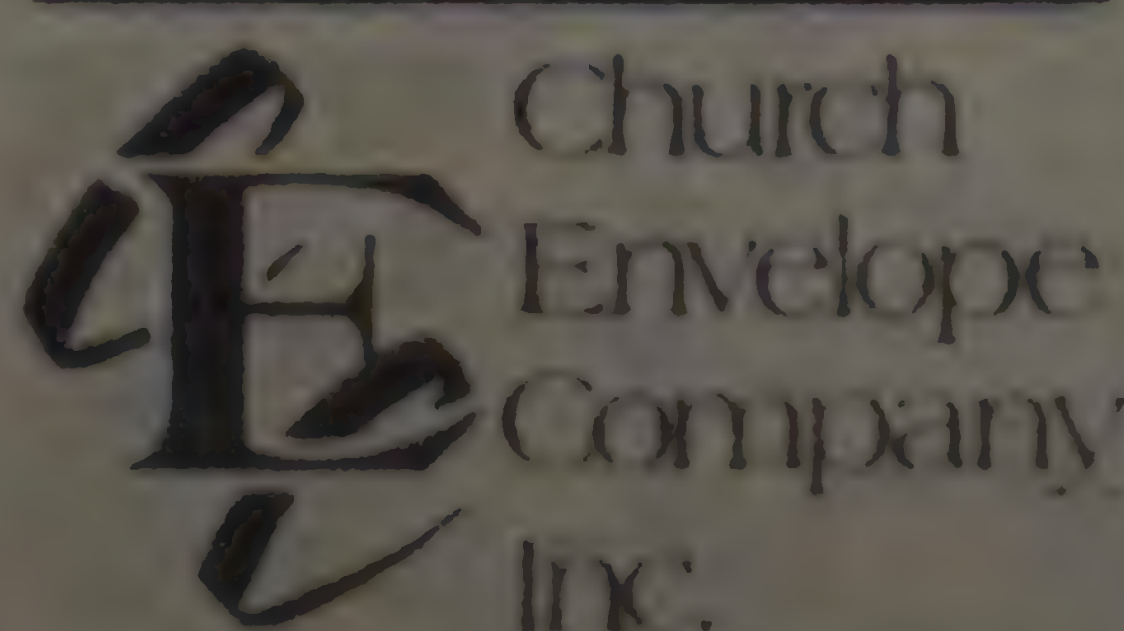
"I told my children to get out of the car and put their hands against the car while the soldiers searched them. When the sergeant heard the word 'children,' he calmed down and

started searching us. I told him, 'look inside the car, also.'

"A civilian proceeded to do so. When he got to the back seat, he found the Bibles my children had been carrying and immediately told the sergeant, 'All is well; let them go. They are people of peace.'

"The sergeant then ordered his troops not to fire and said we could drive away slowly and carefully. I had to drive two blocks, the slowest ever driven in my life, amidst rifles which were pointing at us.

"The Bibles of my children, the Word of God, when found, gave a testimony for us and saved our lives."



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Refugees from El Salvador



A refugee camp in Honduras.

What's it like to be a refugee? It means being a long way away from your home; being afraid to return and yet not being able to pursue a normal life. It means being dependent on the good-will of others for all of your basic needs, when you've always provided for your family. It means practically no privacy for you and your family because you share a tent made for 20 people with your parents, aunts, uncles, and their children as well. It means sleeping on the ground in the dry season, and hoping that when the ground gets damp

from the rains that some other arrangement will be available. It means sitting underneath a tree playing games invented in the camp to relieve the boredom. It means recurrent sickness among the very young and the very old. CEDEN, the Christian development agency which CRWRC supports in Honduras, is coordinating relief work with other agencies for about 30,000 Salvadoran refugees that have entered the country due to the civil war in El Salvador. The work is difficult, as the border area is quite remote and this hinders the movement of staff

and goods. Some of the refugees are in camps while others live with Honduran families in scattered villages throughout the area. Each type of living situation has its own unique problems. Hand crafts are being promoted. Vegetable gardens and fields of corn and beans are being planted to keep people active and productive. No one knows when the Salvadoran refugees will be able to go home. More adequate housing is being planned for those in the large camps because it looks like it could be a long wait.

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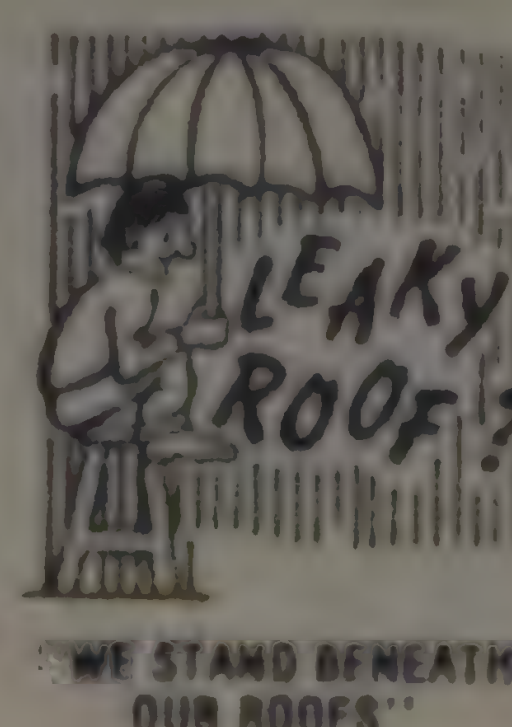


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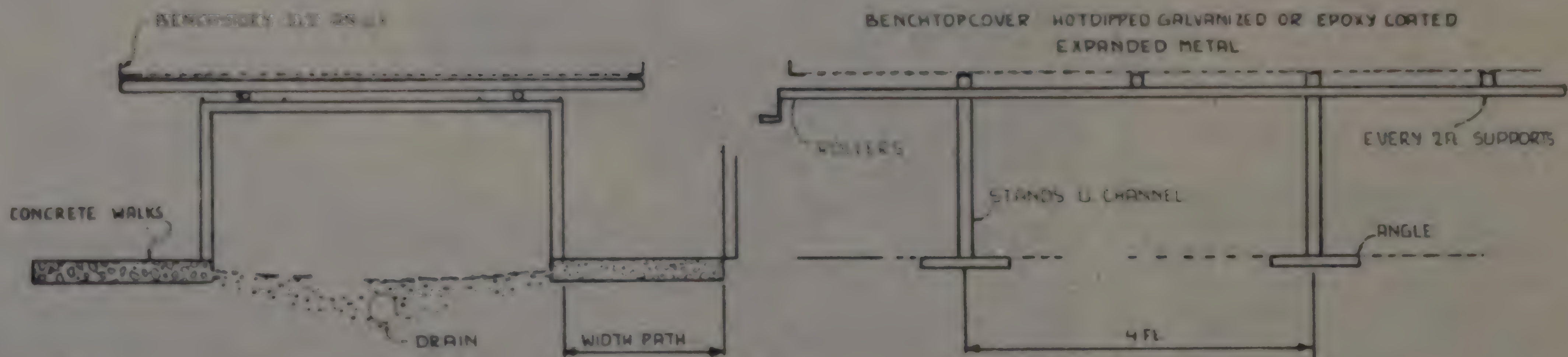
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And the joys of motherhood . . .

by Judy Lunshof

Motherhood - I challenge anyone to search the dictionary for a single word that can bring more flavour to life, a word so unique in its ability to add spice to one's every emotion.

To sing her praises is my purpose, for what a great teacher and inventor she can be! She is a priceless gift entrusted to many of us; a delicate treasure to be nurtured and protected in this chaotic world. I've been blessed with her role, one that Webster so simply defines as "duties of a mother." God knows I wouldn't trade her for anything.

I close my eyes and it all comes back to me, (as if I could ever forget) - the exhilarating feeling which had me imagining that "all of creation must surely be pausing in wonder" when our first child was born. As this tiny miracle, wet with newness, was propped into my arms, maternal joy rose to the peak of its crescendo. I was sure the history books would now need an extra page; my husband and I had just witnessed the eighth wonder of the world!

The often tiring, demanding, and sometimes weepy days that followed, crammed with diapers and schedules, were not all drudgery - how precious those intimate and tender moments we shared as my baby nestled against my breast; what a delightful surprise when he stopped suckling just long enough to thrill me with that very first "heart-ear" smile.

I chuckle as I recall how an anxious, willing daddy decided to help one day by washing a load of diapers. Into the Hoover he tossed them, along with some of the greasiest mechanic's overalls you have ever seen. I was able to rescue the diapers from their fate just in time. How often we would sit up together in the wee hours of the morning, consulting our friend, Doctor Spock. How inadequate we felt then, but now I cherish those memories.

Yet, I'd had but a foretaste, an appetizer, for motherhood is so much more than "giving birth." Our lovely little daughter from Korea, whom we adopted at the age of nine months, is a living testimony to this truth. (Let me add that I'm not minimizing fatherhood, but that experience is reserved for a father to relate.)

The toddling years - busy, busy years, with "pottie"-training, "don't-touch" - training, "try-it-by-yourself" - training, and most important, "Jesus"-training. With such fondness, I recollect the nearness of sweet-smelling, pyjama-clad little bundles as they snuggled on my lap, often two at a time, while I read aloud their bed-time story. Together, we've worn out books of fantasy, fables, and children's

classics such as "Winnie-the-Pooh." Birthdays and Christmases included a gift from W.G. VandeHulst - the gift of his genius in presenting Jesus to children in a most beautiful, simple way. This author has left an indelible imprint on my life, as I pray it will on theirs.

Which mother can deny having her life enriched (perhaps not always in the way she had hoped) by the often-innocent mischief toddlers seem to be instinctively attracted to? One hot afternoon my neighbour's enviable garden was almost annihilated in the time it took me to make a pitcher of lemonade, just so "mommy could have lots of pretty flowers for Sunday"; I have saved a stray kitten from certain death by drowning in a puddle, to the obvious chagrin of my son who quickly informed me, "It was so thirsty and I wanted to help it get a drink."

I once grabbed a neatly-folded tea-towel only to find myself dodging a mass of earthworms that fell squirming like strands of jelly onto my kitchen floor - "but mommy, it was so cold outside and I wanted to keep them warm!"

Victory gained

As frustrating and absolutely draining motherhood can be one day, so completely edifying and rewarding it can be on another. Each time a desirable character trait comes to the foreground in one of my children, I feel I've gained a victory.

I remember that spring day we buried the robin who had over-indulged in our mulberry tree, consequently meeting its death when it flew against our front window. My older son, though visibly moved, tried to console his younger brother by repeated assurances that the robin was now singing in heaven with Jesus. On the occasional days that I've been somewhat indisposed by a flu bug, the intentions that produced a tray of tepid black tea and soggy toast were well-meant and filled with genuine concern for mom. When my six-year-old came home from a recent birthday party, she was so busy dividing the spoils of her loot-bag that she failed to

notice she had none left for herself.

Oh yes, they also reveal traits that greatly disappoint me, especially if these are a replica of my own faults. But instead of feeling failure and defeat, these humbling experiences have enhanced my spiritual life, reminding me of Satan's powerful presence everywhere, even in those whom Jesus loves so much.

Thus I am drawn closer to God, realizing my complete dependence on Him for His guidance in this awesome task - that of preparing my children for the day when He will take them back to Himself, for they are only lent to me a short while.

With an increase of years, comes an increase of questions.

I've been told repeatedly that staying home with children day after day dulls the mind! "Mom, what does the devil look like?" "Will people who die old look old when they're in heaven?" "Do they drive cars there, because I couldn't be happy if there were no cars." "Why won't the teacher let us learn 'The Rose' for our 'hymn-of-the-month'?" "Why do boys have one and girls don't?" - Hardly a day passes without my brain having a thorough work-out!

I have found "bed-time prayer" and "tucking-in" time to be one of the most satisfying privileges of being a mother. Naturally, there are evenings when it's, "Hurry, hurry, mom has to go to a meeting," or "No more questions, I'm tired and it's late," but it is at the closing of their day that love-bonds are strengthened (the kiss, the embrace, and "Love you, princess," "Love you too, mommy"), their fears are allayed, (mommy has checked under the bed and in the closet - no monsters) and their reliance on Jesus is re-affirmed in their little talks with Him. And later, when I check up on them and

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gaze at their sweet, angelic faces, my heart melts to the point where I could readily forgive them for any misdeed they might have committed.

With my "baby" off to kindergarten, motherhood has taken on an exciting new dimension; strangely enough, I've never been busier. I relish the long, quiet walks, the chance to get re-aquainted with my bike, the uninterrupted coffee with a friend, and twirling this pen as I reflect on its next line.

Is it 3:30 already? That familiar whirlwind has struck again. Although my children are well on the road to waving good-bye to mom's apron-strings, she is still the indispensable sounding-board to all their impressions of the day. If she is tolerant enough to try to follow three stories at once, she may once again observe each one's special uniqueness and try to build on it with her comments.

Tea-time spells "togetherness" at our house - a chance to laugh together, to admire accomplishments, to "get-it-all-out," or just to "talk." For how can you try to mould a mind when you don't know

what it is made of? Besides, children can be very pleasant company.

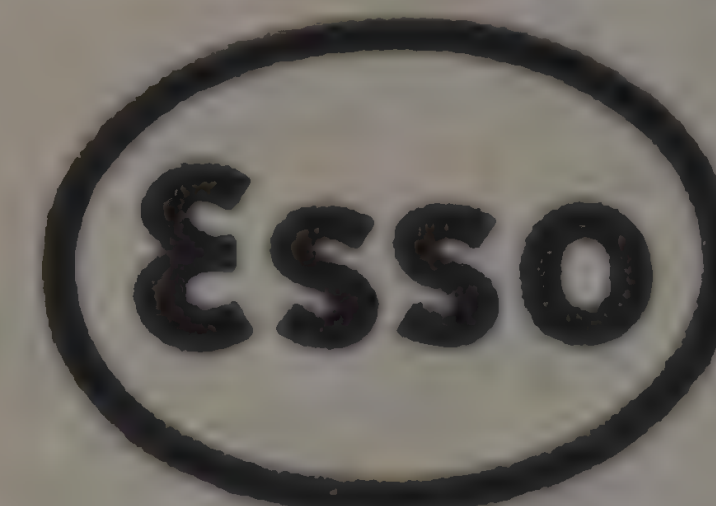
So now you warn me again - "Just wait till they are teenagers!" Not for a moment do I naively believe that I will be spared some of the agonizing heartaches and pangs of parental failure that so often accompany these years. As my children struggle more independently to find their own niche in life, I am sure the Devil will do his utmost at plying the trade he knows so well - that of promoting the tempting pleasures of this world, trying to snare their souls in the process. But I will not worry about that now. (The cares of the day are enough.)

No, instead I am looking forward to watching them develop with their own God-given talents, being there to pick them up when they fall, encouraging them every step of the way. And when the time comes that I no longer have to remind them to "hang up their coat," I will continue to pray for them as I do now, in the comforting knowledge that God has promised to always look after His own!

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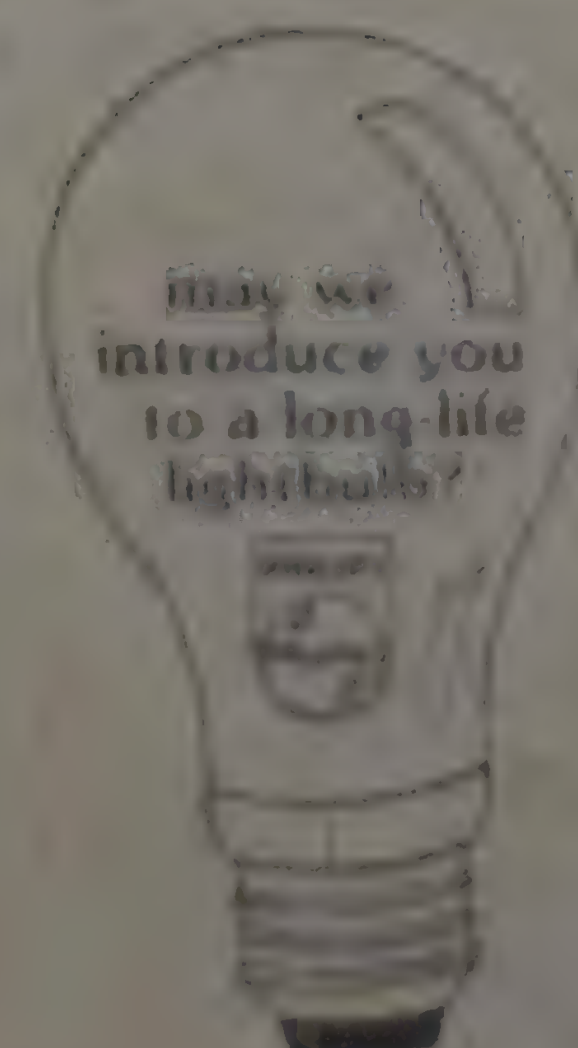
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Leven uit het geloof is iets anders dan geloofsleven. Want met geloofsleven bedoelt men het geloof zelf, zoals het in ons aanwezig is en werkt. En heel vaak wordt de term geloofsleven gebruikt om er de beleving van het geloof mee aan te duiden. Als de Bijbel spreekt over een leven uit het geloof, dan staat zo'n uitdrukking heel dicht bij de gedachte uitgedrukt in 'leven uit de Bijbel' of 'leven in het verbond', of 'leven met God'. Immers het leven uit het geloof is een wandel, een levensgedrag, een levensstijl, die zich gelovig stelt onder de leiding van de geopenbaarde waarheid Gods, geopenbaard onder de leiding van de Heilige Geest.

Wanneer we voor ons zelf willen verduidelijken wat de Bijbel onder dit leven uit het geloof verstaat dan denk ik aan de prediking van Johannes de Doper die aan de komst van de Messias voorafgaat. Bekeert u want het koninkrijk der hemelen is nabij gekomen. Het woord dat door Johannes gebruikt wordt voor 'bekeert-u' betekent: anders gaan denken, een andere kijk krijgen op alles.

Johannes bedoelde daarmee dat zijn hoorders niet moesten leven uit het ongeloof dat het koninkrijk der hemelen nog wel tijden op zich zou laten wachten, neen ze moesten leven uit het geloof dat het koninkrijk vlak voor de deur stond. Zij moesten bereid zijn om de Messias te ontvangen. En reëel leven uit het geloof dat de Messias komen zou. Het koninkrijk, Johannes zag het immers al komen!

Welnu, op gelijke wijze behoren wij te leven uit het geloof. Er is een groot, niet te meten verschil of de Here Jezus al dan niet gekomen is om zondaren zalig te maken. Indien wel, dan behoren wij uit het geloof in zijn komst tot onze zaligheid te leven. Dan behoren wij te leven als mensen die met Christus gekruisigd zijn, die Gods eeuwige toorn hebben zien verdwijnen door Christus' offer aan het kruis, die kunnen zeggen de dood is verslonden tot overwinning; we delen in de schuldvergeving, onze zonden zijn niet meer te vinden, God wil ze niet eens meer herinneren. Wat geweldig! Gods beloften zijn ja in Christus, en Hij verwacht van ons dat wij er in ons leven amen op zeggen.

En we gaan de Bijbel er op nalezen, om ons door God te laten zeggen hoe rijk we zijn in onze Middelaar. En we trachten elke dag te leven uit het geloof in wat de Bijbel ons zegt over wat Jezus voor ons deed en doet! Ons leven gaat er zo heel anders uit zien als we uit het geloof leven.

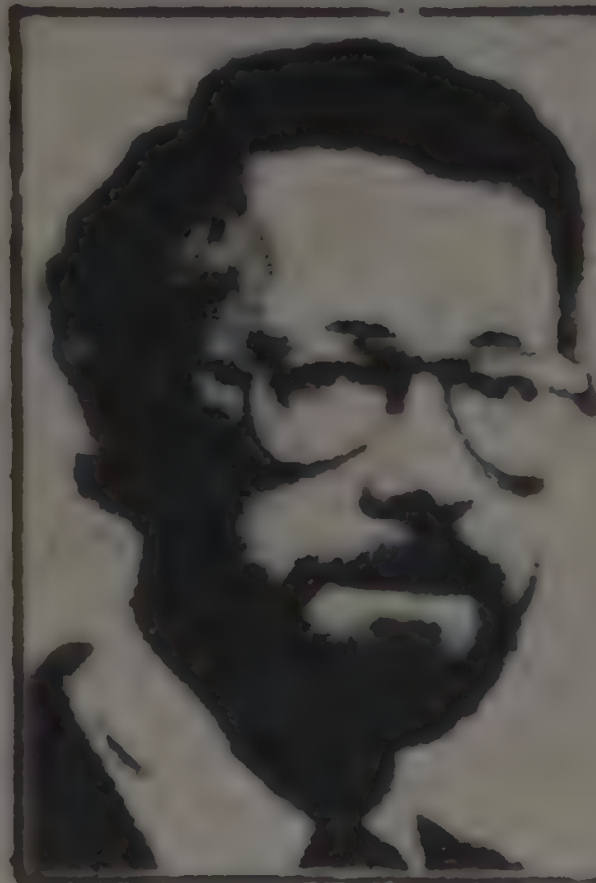
De vraag, of ik wel geloof, kan alleen beantwoord worden door te zien of ik wel uit het geloof leef. Daarom moeten wij vrome mensen zijn. De ware vroomheid is naar de leer van de Heilige Schrift het zelfde als het leven uit het geloof. Zonder het geloof is het namelijk onmogelijk om vroom te zijn. En als er geloof in ons hart is, dan moet dat op de een of andere wijze in ons leven zichtbaar zijn. En wij hebben ook de roeping om het zichtbaar te laten worden. Hoe kunnen we anders getuigen van Christus zijn?

Dat we behoren te leven uit het geloof heb ik het laatste jaar nogal eens door-gesproken met leden van de 'oude garde'. Waarom? Omdat ik bezorgd ben. Enige tijd geleden (de tijd gaat zo vlug) hebben zo'n kleine dertig predikanten van de Christian Reformed Churches in een onzer provincies een tweedaagse vergadering gehouden. Het onderwerp dat behandeld werd nam de Chr. Ref. Church onder vizier. Het ging over haar tegenwoordige positie, haar toekomstige weg, en haar onderwijzende kracht. Een predikant schreef er over in het bulletin van zijn kerk: veel fundamentele vragen werden gesteld, maar weinig antwoorden werden gegeven. We hadden er ook een spreker, die met een zachte stem en melodramatische weleprekendheid een gruwelijk en vernietigend beeld tekende van ons kerkverband. Hij beweerde dat 60% van de leden van onze kerk er buiten staan. De meerderheid van de kerkleden hebben een traditionele vorm van vroomheid, maar ontkennen de kracht van een door de Heilige Geest geleid leven. Hij beweerde dat wij als kerk het felt niet onder de ogen willen zien dat de economie van de wereld er op uit is het ene gedeelte van de bevolking arm te maken terwijl het andere deel op onrechtvaardige wijze rijk wordt. De belezen spreker riep op tot vernieuwing, maar hij wanhoopte aan de huidige structuur van de kerk. Hij zag in kleine huiskgemeenten het antwoord!

De predikant die in het bulletin dit verslag gaf, tekende er bij aan: „Zoals ik de zaak zie is zijn pessimisme niet verantwoord met het oog op mijn omgeving. Ik zie nog steeds veel gehoorzaamheid aan de Heer van het leven, uit liefde. Maar een gewaarschuwd man geldt voor twee.”

Hoe is het met de kerk gesteld?

J. VanHarmelen



Dag oude dag!

by Ab Vander Mey

Oud en toch jong

Er bestaat een Engels gedicht waarin gezegd wordt dat als je de leeftijd van 65 hebt bereikt het beste deel van ons leven pas begint. Volgens dit gedicht zijn de jeugd en de middelbare leeftijd een springplank naar de ouderdom, en als je daar aangekomen bent, begint de pret pas goed. Een boekje onder de titel "Het leven begint bij 65" heeft dezelfde optimistische kijk. Leve de jeugd. Leve de middelbare leeftijd. Maar de zon van het

leven komt pas op haar hoogtepunt te staan als je de leeftijd van 65 achter de rug hebt.

Er zijn ook andere beschouwingen met een meer pessimistische kijk op de ouderdom. Het meest pessimistische vind ik het boek Prediker uit de Bijbel. Daarin wordt de ouderdom o.a. beschreven als een tijd "als de zon en het licht worden verduisterd"; "als de wachters van de huizen beven" dat wil

Sterven

Sterven is een stukje afscheid nemen
een stukje van je zelf, ledere dag
het is geven en nemen
met een traan, soms met een lach.

Sterven is afscheid nemen
van een goede vriend of vriendin
waarmee je eens hoopte samen te leven
maar tot de konklusie moest komen dat het niet ging.

Sterven is afscheid nemen
van de baan die je eerst begon
met zoveel enthousiasme je er in steken
en tot de slotsom komen, dat je het toch niet kon.

Sterven is een stukje wijzer worden
van je zelf en het leven waarin je staat
bewuster over dingen na gaan denken
voordat je verder gaat.

Sterven doet pijn
en geeft heel veel verdriet
het is de afwezigheid van zijn
ik zie je wel, maar je bent er niet.

Sterven kan heel snel gebeuren
wij leven immers met de dood.
De dokter kan ons 10 keer goed keuren
maar we leven niet alleen op brood.

Sterven betekent nieuwe levenskansen
voor een jong blad terwijl het oude vergaat
voor jouw kinderen
als je dit leven verlaat.

Voor je zelf een sprong in 't duister
door een deur, waarvan je hebt geen zicht
maar als je gelooft en luistert
een stem die je voert naar 't eeuwig licht.
Lejo Kleiman

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zeggen dat onze benen wankel worden en we niet meer zo vast op onze voeten staan; "als de maaisters stilstaan", dit betekent dat de tanden aangetast zijn en we met een gebit in de mond geen harde noten meer kunnen kraken; "en die door de vensters zien verdonkeren". Blindheid, staar. "Dokter, ik moet nodig sterkere bril-glazen hebben."

"En de deuren naar de straat gesloten worden", dat zijn onze oren; "en zij opstaan op de stem van het vogeltje", het minste of geringste haalt je's morgens uit de slaap; "en de zangeressen worden neergebogen", een heel goed voorbeeld om te zeggen, dat de stembanden die vroeger strak gespannen stonden zodat je gemakkelijk de hoge C kon halen, hun elasticiteit hebben verloren; "en zij voor de hoogten vrezin", bergen beklimmen is er niet meer bij, je ziet er zelfs tegenop om een heuveltje op te lopen; "en de amandelboom begint te bloeien", nu worden de haren een "sierlijke kroon" wit als de bloesem van een amandelboom," en de sprinkhaan zichzelf tot een last word". Als je vroeger een jongen of meisje zag huppelen en dansen, dan werd er gezegd "wat een sprinkhaan". Vergeet dit maar als je tachtig wordt, dan mag je dankbaar zijn als je niet over de grond schuift met je voeten en de reumatiek je geen pijnlijke knieën bezorgt. De vraag is natuurlijk, wie van de twee gelijk heeft, de sombere prediker of de Engelse dichter die beweerde dat het beste pas komt als je de vijftien zestig gepasseerd bent.

Het boek Prediker werd door Salomo geschreven toen hij al "op jaren" gekomen was en terug zag op een leven dat in veel opzichten een mislukking was. Vooral toen hij ouder werd leefde hij losbandig. Luxe en overdaad bedierven zijn karakter. Hij liet prachtige tuinen voor zich aanleggen. Hij bouwde er schitterende fonteinen in. Hij liet Egyptische danseressen op de terrassen van zijn paleis bij fakkellicht optreden. Hij baadde zich in weelde en overdaad. Spreekt het niet vanzelf dat als zo'n man een hoofdstuk over de ouderdom schrijft, we een pikzwarte tekening te zien krijgen zonder licht, zonder blijdschap en zonder schoonheid. Daarom geloof ik niet dat God ons het boek Prediker heeft gegeven om ons te laten zien wat de ouderdom is, maar hoe een mens de ouderdom voor zichzelf ervaart na een leven van overvloed achter de rug te hebben.

Wat is ouderdom eigenlijk? Bloei of ontluistering? Een zonsopgang of een zonsondergang?

Zoals wij zelf zijn zo is onze kijk op de ouderdom. Zo overhoorde ik eens een gesprek van een klein meisje met haar grootmoeder en dat gesprek verliep als volgt: "Oma, hoe oud wordt u eigenlijk deze maand?" "Twee en zeventig jaar". "Maar Oma,

Vervolg op pag. 18

PERSOVERZICHT

• Ik voel me een beetje als een meester die zijn klas weerziet na de grote vakantie. Er is heel wat gebeurd sinds ik de laatste keer mijn persoverzicht schreef. Ik weet niet goed waar ik moet beginnen.

• Die konferentie van premiers in Ottawa is wel aardig goed verlopen. Trudeau was een ulterst charmante gastheer en zijn mensenlievend standpunt over de noodzakelijkheid van meer hulp aan onontwikkelde landen is wel goed uit de doeken gekomen. Of er wat van zal komen is natuurlijk weer een andere vraag. Jopie Clark (zou ik hem zo wel mogen noemen?) ging nog al te keer in het Parlement over de staking bij de post, en met al dat gepraat hield hij de vakantie van de parlementsleden voor een goeie week op. Zijn hart zat er echter niet in, en het echte redenaarsvuur ontbrak. Dat was ook geen wonder want hij wilde zelf ook graag weg maar de leden van zijn partij hadden op die verdraging aangedrongen. Enfin ze zijn nu allemaal naar huis. Niet natuurlijk zonder eventjes te zorgen voor een fikse opslag, die ik ze best gun hoor. Alleen zou het wel leuk geweest zijn als ze niet even iets harder aan opslag voor u en mij hadden kunnen werken door zich wat meer op de belabberde economische toestand van ons land te concentreren.

• De Bank van Canada zag zich gedwongen om de rente weer te verhogen en die staat nu op rekord niveau. Ik zou alle mensen die geld moeten lenen maar aanraden om het in Holland te gaan doen. Daar kun je nog poffen tegen half-redelijke rente. Ik denk dat de kosten van de reis er gauw uit zullen zijn.

De kosten van het levensmiddelen pakket gaan zo langzamerhand naar het topje van de C.N.-toren hier in Toronto. De strenge vorst van de afgelopen winter zal merkbaar worden in de beperkte oogst vooral van vruchten. Dat appeltje per dag om de dokter van de deur te houden gaat ook duurder worden, en u hoeft niet te gaan denken dat het misschien dan wel goedkoper zou worden om de dokter maar aan de deur te krijgen. Want in de eerste plaats komt hij niet meer aan de deur en in de tweede plaats klaagt hij ook steen en been over gebrek aan kontanten, hetgeen natuurlijk neer komt op hogere rekeningen. We zullen allemaal de riem een paar gaatjes moeten aanhalen, zoals broeder Colijn dat vroeger zei. (Alhoewel ik eerlijk gezegd nooit heb kunnen zien dat zijn

eigen riem erg veel nauwer werd; hij bleef maar rond stappen met zijn korpulente buik flink vooruit).

• In geval u echter denkt dat we het slecht hebben moet u maar eens even kennis nemen van voorgenomen prijsverhogingen in Polen; daar wil de regering het levensmiddelen pakket verhogen met tenminste een paar honderd procent. De bevolking organiseerde spontane honger protesten in reactie tegen die drastiese plannen.

• Die trouwerij was me wat he? Wat een opwindung. Ik moet wel toegeven dat ik zelf om half vijf opgestaan ben om half slaperig voor de T.V. het allemaal op te nemen. Ik vond het mooi en indrukwekkend. Het was wel treffend dat het geheim van de trouwjurk zo goed bewaard bleef, vooral als we in aanmerking nemen dat de Russen geen moeite hebben gehad om allerlei staatsgeheimen aan de Engelsen te ontfangen. Voor Jaren was de Engelse geheime dienst zo lek als een mandje met gaten, het geheim van de trouwjurk kon echter niemand te pakken krijgen.

• U heeft natuurlijk wel gelezen over dat verschrikkelijke ongeluk in Kansas City waar 111 mensen omkwamen.

• Alle ogen waren pas geleden gericht op Londen waar Prins Charles in het huwelijk trad. Alle provincies hadden cadeautjes gestuurd behalve Ontario.

• De leider van de Poolse vakbeweging Lech Walesa is zich aardig over de kop aan het werken, en als hij niet oppast is hij wel een kandidaat voor een vroege hartaanval. De dokters willen dat hij een tijdje plat gaat. En dat ga ik ook gauw doen want als alles door gaat hopen we de laatste twee weken van augustus met vakantie te gaan. Alleen is het zo jammer dat wanneer ik vrij ben, ik voor dag en dauw klaar wakker ben, terwijl op drukke dagen ik best nog wel eens een half uurtje onder de dekens zou willen blijven. „Een mens zit raar in elkaar,” zei mijn tante Katrien dan.

• De trouwerij ten huize Tuyl is nu weer achter de rug en de vrede is terug gekeerd. Carl Jr. heeft zijn tweede verjaardag gevierd, en deze dominee blijft maar door gaan deze zomer om jonge mensen in de echtelijke staat te bevestigen. Er was een week in de afgelopen maand dat ik zes min of meer lange preken moest maken. Bij de zesde aangekomen voelde ik me net een uitgeperste sinaasappel en onze

pas gearriveerde dominee Westerhof van de kerk in Willowdale kwam mij te hulp met een ruitbeurt. Ik zeg maar weer: tel uw zegeningen.

• Er zijn twee konstante bewegingen in onze economie: de dollar gaat omlaag en de rente gaat omhoog. En dat voorspelt niet veel goeds. Investerders kopen zich in in Amerikaanse ondernemingen en de Yankees zijn daar verontwaardigd over. Jaren lang hebben ze hun geld hier in Canada geïnvesteerd, maar nu er een paar maatschappijen met Canadees geld opgekocht worden schreeuwen onze Zuiderburen moord en brand. Toch mogen we wel voorzichtig zijn om ze niet al teveel in het harnas te jagen, want laten we maar eerlijk zijn: we hebben ze wel nodig. Een goeie buur is nog altijd beter dan een verre vriend. Trudeau probeert natuurlijk wel om handel op te trommelen over de hele wereld — hij is al weer op reis — maar onze beste klanten wonen aan de andere kant van die lange grens.

• De regering heeft heel wat treindiensten opgeheven hetgeen een half oproer veroorzaakte in de getroffen gebieden. Daar zit ook een lachwekkende zijde aan: iedereen wil dat de regering gaat bezuinigen, maar niet ten koste van eigen profijt natuurlijk.

• De postdienst kunnen we voorlopig wel weer vergeten. De onderhandelingen zijn op niets uitgelopen en we zijn weer net zover als toen het begon. Dat is ook een eerste klas ellende hoor. Wie zal ons verlossen van al die stakingen? De honkballerij gaat weer op gang komen want die staking is opgelost, en alhoewel ik graag eens naar zo'n wedstrijd mag kijken hadden die lui wat mij betreft door kunnen gaan met hun staking tot het jaar nul. Ik had liever dat de post weer op gang was gekomen.

• President Reagan heeft een belangrijke overwinning behaald met zijn belastingplan. Het is wel een eigenaardige benadering van de economische problemen uitgaande van de veronderstelling dat de kip die de gouden eieren legt een extra servering voer ontvangt. De welgestelden krijgen meer belastingkorting dan de minder begunstigten. Het is een soort omgekeerde Robin Hood politiek: neem van de armen en geef het aan de rijken. Toch is de prijsverhoging in Amerika belangrijk minder dan in ons land.

• Het is anders in Engeland ook lang geen pais en vree. De minder welvarende bevolking in de steden uit haar eengenoegen met groot-scheepse rellen waarbij geen ene winkelruit veilig is. De Engelse vrouw-in-het-ambt heeft een biljoen dollar bestemd voor het scheppen van werkgelegenheid.

Dag oude dag

Vervolg van pag. 17

dan bent u vreselijk oud." Oma lachte. "Zeg eens Oma, wanneer wordt men eigenlijk oud?" "Als men er geen plezier meer in heeft als kinderen vrolijk zingen, wanneer men niet meer aan andere mensen denkt en om hen geeft, wanneer verdriet en vreugde van andere mensen je niets meer schelen kan, wanneer je niet meer van werken houdt en van bloemen en van vogels." "Dan bent u helemaal niet oud, Oma." Toen lachte grootmoeder voor de tweede keer. "Maar, Oma, hoe lang blijft men dan jong?" "Zolang men nog graag wil werken en meehelpen, zolang men lief heeft en gelooft en een open geweten heeft, zolang je van harte kan lachen, van harte lief hebben, van harte op God hopen kan en zolang men zich door geen verdriet van de Heer laat afbrengen." "Oma, dan bent u eigenlijk nog jong." Toen lachte de grootmoeder voor de derde keer.



STANDING COMMITTEE ON ADMINISTRATION OF JUSTICE

BILL 68—DE METROPOLITAN POLICE FORCE ONTWERP KLACHTEN WET, 1981

De Standing Committee on Administration of Justice hoopt te vergaderen teneinde Bill 68 te overwegen, een wet op de vestiging en leiding van een project in de stad Toronto teneinde de behandelingsmethodes te verbeteren van klachten door leden uit het publiek over Officiëren van Politie werkzaam bij het Toronto Politiekorps, te beginnen dinsdag 22 september, 1981, in Committee Room No. 1, Legislative Building, Queens Park, Toronto, Ontario.

De Commissie verwacht schriftelijke opmerkingen van personen, groepen en organisaties die commentaar wensen te geven op bovengenoemd Wetsontwerp. Alle inzendingen moeten worden gedeponneerd bij de Secretaris van de Commissie, niet later dan vrijdag 11 september 1981. Verzoeken voor mondelinge aanbiedingen behoren gericht te worden aan de Secretaris ter beoordeling van de Commissie.

Afschriften van de Engelse tekst van het ontwerp zijn verkrijgbaar bij de Ontario Government Bookstore, 880 Bay Street, Toronto, Ontario, M5S 1Y8, verkrijgbaar per post, Publications Centre, 880 Bay Street, Toronto, Ontario M5S 1Y8, 416/965-6015.

Richard Treleaven, Q.C., M.P.P.
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A. SMIRLE FORSYTH
Clerk of the Committee

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THANKS

COLYN: Our 50th Wedding Anniversary will still live on in our hearts and minds. We thank our children, grandchildren, relatives and friends, for the way they expressed themselves in words, cards, flowers, etc. Hearty thanks to all who donated to the Niagara Peninsula Crippled Children's Centre. We thank the Lord for his goodness. Mr. and Mrs. John Colyn, Sr. Vineland, ON

BIRTHS

BOOCKFOR: With praise and thanks to our heavenly Father, we, Bill and Grace (Smit), are pleased to announce the birth of our first born, a dear little son, DANIEL JONATHAN, 6 lbs. 14 oz., born July 10, 1981. Grandparents are Mr. and Mrs. John Smit, Scarborough, ON and Mr. and Mrs. M. Brandt, Tallahassee, FL, U.S.A. 326 Anita Dr., GooseCreek, SC 29445 U.S.A.

BOUMA: With thankfulness to God, we joyfully announce the birth of our daughter, KRISTINE REBECCA, born on July 9, 1981. A sister for Sarah and Mark. A new grandchild for Mr. and Mrs. J. Brouma of Kingston, ON, and for Mr. and Mrs. J. Knapper of Sarnia, ON. Great-grandparents are Mr. and Mrs. H. Knapper of Windsor, ON. Home address: 2 Bula Dr., St. Catharines, ON L2N 6R6

BUMA: Nick and Jane are thankful for the birth of a daughter, ANDREA ELIZABETH, born on July 2, 1981. Andrea is a sister for Jeffrey, Allison and David. 211 Lamore Cres., Strathroy, ON N7G 2C2

DYKSTRA: With thanks to our Lord, we rejoice in the birth of our son, THOMAS UILKE FREDRICK, born July 2, 1981, weighing 9 lbs. 1 oz. A welcome brother for Renee, Christopher and Laurie. A new grandchild for Mrs. U. Dykstra and Mr. and Mrs. F. Anderson. 5th great-grandchild for Mrs. F. Anderson, Sr. Proud parents are Tom and Diane. R.R.#1, Dungannon, ON N0M 1R0

BIRTHS

HORDYK: We, Barry and Joanne, thank the Lord for his beautiful gift to us, our first born, a daughter, AMY NICOLE, born July 13, 1981. First grandchild for Mr. and Mrs. C. Vanderkruk Jr. and Mr. and Mrs. L. Hordyk. R.R.#1 Robson Rd., Waterdown, ON L0R 2H0

KOENE: With much joy and thankfulness, we, Bill and Grace Koene, praise our Lord for entrusting to our care a daughter, ELISA JEANNETTE, born on July 13, 1981. She is the 20th grandchild for Mr. Volter de Roos, and the 1st grandchild of Mr. and Mrs. Isaac Koene. 3A Glenwood Ave., Grimsby, ON L3M 3V6

KRALE: With thanks to God, the creator of life, we joyfully announce the birth of JUDITH KATHERINE on June 24, 1981. Proud parents are John and Gerlie Krale. A little sister for Jim, Steve, Andrea and Tracy. Petrolia, ON

MARRIAGES

ABRAHAMSE-JOYCE: Mr. and Mrs. Marinus Abrahamse, St. Catharines, are happy to announce the marriage of their daughter, MARY-ANNE to STEVEN, son of Mr. and Mrs. Vernon Joyce of Kingston. The wedding took place, July 25, 1981, in the Mountainview Chr. Ref. Church, Grimsby, ON. New address: 76 John St., Apt. #5, Box #9, Beamsville, ON L0R 1B0

The children of,

MR. and MRS. MARINUS
ABRAHAMSE
(nee Wemelsfelder)

joyfully announce their parents' 40th Wedding Anniversary which was jointly celebrated the same day.

BROUWER-YTSMAS: Mr. and Mrs. K. Brouwer and Mr. and Mrs. J. Ytsma, are happy to announce the marriage of their children, RENITA and WILLIAM DAVID. The wedding took place, on Friday, July 24, 1981, at 7 p.m. in the Riverside Chr. Ref. Church, Wellandport. Rev. H. Katerberg officiated. New address: 75 Barlake Ave., Apt. #407, Stoney Creek, ON

COLYN-WHITING: Mr. and Mrs. Wm. Colyn of Wellandport, ON and Mr. and Mrs. Stan Whiting of Brantford, ON, joyfully announce the forthcoming marriage of their children, DOROTHY and BOB. The ceremony will take place, the Lord willing, on Saturday, August 22, 1981, at 2:30 p.m. in the Riverside Chr. Ref. Church, Wellandport, ON. Rev. Henry Katerberg officiating. Future address: Box 39, Regina Beach, SK

MARRIAGES

DEGIER-VERBEEK: We, CAROL DEGIER and DICK VERBEEK, along with our parents, Mr. and Mrs. Case De Gier and Mr. and Mrs. Case Verbeek, all of Woodstock, ON, are pleased to announce our forthcoming marriage. The ceremony will take place, the Lord willing, on August 15, 1981 at 11:30 a.m. in the Covenant Chr. Ref. Church in Woodstock, ON. Rev. Dick Los officiating. Future address: 937 Alice St., Woodstock, ON

DE RUITER-MOTLEY: Mr. and Mrs. Hank de Ruiter of Brampton, ON, are pleased to announce the forthcoming marriage of their daughter, YOLANDA CAROL to RANDALL FREDERICK, son of Mr. and Mrs. John Motley of Bramalea, ON. Their marriage will take place, the Lord willing, on Saturday, September 12, 1981 at 3:00 p.m. in Immanuel Chr. Ref. Church, Brampton, ON. Pastor M.N. Gredanus officiating. Future address: 31 Briar Path, Bramalea, ON

EVERS-VANDER HOUT: Mr. and Mrs. Henk Evers, Wellandport, ON and Mr. and Mrs. J. Vander Hout, Burlington, ON, are pleased to announce the marriage of their children, JOANNE and CLARENCE. The ceremony took place, August 7, 1981 in the Wellandport Chr. Ref. Church. Rev. Katerberg officiated. The couple will reside in Regina.

HAKKESTEEGT-VISSER: Mr. and Mrs. Henk Hakkesteegt of Brighton, ON are happy to announce the forthcoming marriage of their daughter, WILLEMINA to ALBERT HENRY, son of Mr. and Mrs. Harmen Visser of Bowmanville, ON. Their marriage will take place, the Lord willing, on Saturday, August 29, 1981 at 3 p.m. in the Fellowship Chr. Ref. Church, Brighton, ON. Rev. C. Vink officiating. Future address: R.R.#3, Box 25, Brighton, ON K0K 1H0

KLEIN-OWEN: "If we love one another, God dwelleth in us, and his love is perfected in us." Rejoice with us! The parents of, NELL JOANNE KLEIN are happy to announce the forthcoming marriage of their daughter NELL to FREDRICK THOMAS OWEN, on Friday, September 4, 1981 at 7:00 p.m. in the Christian Fellowship Centre, 181 Lake St., St. Catharines, ON L2R 5Y9. Nell's father and mother: Arie & Joanne Klein, 1286 Spring Gardens Rd., Burlington, ON L7T 1J8 and her brothers: Jerry & John with their families.

KORTEN-HOEKSTRA: Mr. and Mrs. Gerald H. Korten and Mr. and Mrs. Richard Hoekstra are pleased to announce the marriage of their children, MARJORIE KATHARINE to EDWARD RICHARD. The ceremony took place on Friday, July 31, 1981 at 7 p.m. at the Bethel Chr. Ref. Church in Dunnville, Rev. G. Martin officiated. New address: R.R.#1, Dunnville, ON N1A 2W1

KRAAN-MASUDA: Mr. and Mrs. E. Kraan of Aylmer, ON, are pleased to announce the forthcoming marriage of their daughter, JUANITA to RANDY, son of Mr. and Mrs. T.R. Masuda of North Bay, ON. The ceremony will take place, D.V., on August 15, 1981 at 3:30 p.m. in the Aylmer Chr. Ref. Church. Dr. Henry J. Boekhoven officiating. Future address: 1201 Richmond St., Apt. #600, London, ON N6A 3L8

MARRIAGES

LAMMERS-BREUKER: John and Corrie Lammers and Jacob and Mariette Breuker are pleased to announce the forthcoming marriage of their children, SYLVIA and KEN. The wedding will take place, the Lord willing, on September 4, 1981 at 6:30 p.m. in the First Chr. Ref. Church in Victoria, BC. Rev. Dan Tigchelaar officiating. Future address: 410 Montcalm, #A, Victoria, BC V8Z 4S7

PRINS-KOOPMANS: Mr. and Mrs. Harm Prins are pleased to announce the marriage of their daughter LOUISE to BILL, son of Mr. and Mrs. Al Koopmans. The ceremony took place, on Saturday, August 1, 1981 at 7 p.m. in the Rehoboth Chr. Ref. Church, Bowmanville. Rev. A. DeJager officiated. New address: 1337 Burton St. S.E., Grand Rapids, MI 49507

VAN GEEST-SLOAN: Mr. and Mrs. W. Van Geest of St. Catharines, are happy to announce the marriage of their daughter MIEKE to JEFF, son of Mr. and Mrs. W. Sloan of Sarnia. The celebration took place on Saturday, July 25, 1981 at 2:30 in the St. George the Martyr Anglican Church, 205 John St. (Grange Park), Toronto. Rev. D. Pierik officiated. New address: 24 Prust Ave., Toronto, ON M4L 2M8

VAN GIESSEN-GROENEWEGEN: Mr. and Mrs. Henk Van Giesen, with joy and thankfulness to God, announce the forthcoming marriage of their daughter, JANET to PETER, son of Mr. and Mrs. P. Groenewegen of Blenheim, ON. This joyous celebration will take place, the Lord willing, on August 22, 1981 at 3:00 p.m. in the Grace Chr. Ref. Church, Chatham, ON. Rev. Ralph Koops officiating. Future address: R.R. #4, Blenheim, ON N0P 1A0

WIERENGA-HOLLAAR: Mrs. Willemina Wierenga of Fenwick, ON, and Mr. and Mrs. Lee Hollaar of Edmonton, AB, are happy to announce the forthcoming marriage of BERNICE WIERENGA and TIM HOLLAAR. The Lord willing, these vows will be made August 14, 1981, at 4 o'clock with Rev. Arnold Van Beek officiating the ceremony at the First Presbyterian Church in North Pelham, ON.

ANNIVERSARIES

1956 August 11
We wish to thank the Lord for blessing our parents,
BOUWE and ALICE
LANGENDOEN
(nee Drenth)

with the celebration of their 25th Wedding Anniversary. We hope you have many more happy and wonderful years to come.

Carolyn

John
Bob
Edward
Steven

Open house will be held on Saturday, August 15, 1981 from 2 - 4 p.m. at their home address: 37 Johnston St., St. Catharines, ON (Port Dalhousie).

1956 August 3
With joy and thanksgiving to our covenant God, we announce the 25th Wedding Anniversary of our dear parents and grandparents,
PETER and ANN VANSCHEPEN
(nee Regnerus)

We thank the Lord for his rich blessings in the past and pray that he will continue to bless them and keep them in his care.

Ralph & Audrey Schuurman; Allison

Jake & Doreen Gringhuis
Nancy
27 Oak Ave., Dundas, ON L9H 4Z1

ANNIVERSARIES

1956 August 16
With praise and thanksgiving to our Lord, we, the children of,
PETER and ANN BOSKER
(nee Wellings)

wish to announce and celebrate the 25th Wedding Anniversary of our parents.

"So then, just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught and overflowing with thankfulness" (Col. 2:6, 7).

Mom and Dad, our prayer for you is that the love and grace of God may continue to bless and guide you throughout the years to come.

All our love and congratulations,
Gordon
Joyce
Marlene
Sharon

Dochem Brampton
July 17 July 17
1931 1981
"For the Lord is our God, he protected us on our entire journey which we travelled" (Joshua 24:17). With thankfulness to our Lord, we are happy to announce the 50th Wedding Anniversary of our parents, and grandparents,

JOHN and FLORENCE BUISMAN

With love and congratulations from:
Albert & Florence Buisman
Tim & Mieke Buisman
Ed & Sonya Buisman
Hank & Ria Van Zeumeren
Herman & Freda Van Zeumeren
and all their grandchildren
Open house was held on Friday, July 17, 1981 in the Parla Hall of Immanuel Chr. Ref. Church. Home address: R.R. #2, Norval, ON L0P 1K0

Oude Pekela Grimsby
1921 1981

4 augustus
Met vreugde en dankbaarheid aan God geven we kennis van de 60-jarige echtvereniging van onze lieve ouders, grootouders en overgrootouders,

WARNER en JANNIE ELEMA
(nee Doornbos)

„Geloofd zij God met diep ontzag, Hij overlaadt ons dag aan dag met zijne gunstbewijzen.”
Hun dankbare kinderen, klein- en achterkleinkinderen.

Jan & Lena Baker — Strathroy
Frank & Jean de Weerd — Stratford

Harry & Marie Linker — Strathroy
Richard & Betty Elema — Ingersoll
David & Jo Ann Janke — South Holland, IL

There was an open house on August 4, 1981 in the East Chr. Ref. Church, Strathroy, ON.

On July 20, 1981, we celebrated, with our parents and grandparents,

HENDRIK and ELIZABETH
HORINGA
(nee Hoyting)

the occasion of their 25th Wedding Anniversary.

"I can do all things through Christ which strengthens me" (Philippians 4:13).

Love and congratulations:
Harry & Coby Knibbe; Antony, Mike — Paris

Jake
George & Jenny Vander Veen — St. Thomas

Martha
Geraldine
Sid
Liz

Henry
John
Jeff

Open house was held on Saturday, July 25, 1981 in the Maranatha Chr. Ref. Church of Woodstock, ON. Home address: R.R. #4, Woodstock, ON N4S 7V8

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Family Announcements:

When you cry, your friends cry with you

When you are happy, your friends share in the joy.

Classified Advertising

ANNIVERSARIES

Roden July 31 Orillia 1941 1981

With joy and thanksgiving to our God, we joyfully celebrated, with our parents and grandparents,

CLARENCE and COBA POSTMA (nee Krook)

their 40th Wedding Anniversary on July 31, 1981. We are very thankful that God has given you these years for each other and for us. May he continue to enrich your lives with his daily presence, and give you many more happy years together. With love from us all:

John & Adrienne; Karen, Janet — Sherwood Park, AB
Martin & Mieke; Michael, Joanne, Gregory — Strathroy, ON
Peter & Charlotte; Jennifer, Lori, Steven — Cambridge, ON
Home address: 145 Westmount Dr., Orillia, ON

1946 July 25 1981

With joy and thankfulness to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

TEUNIS (Tony) and ADRIANA VERDONK (nee Romijn)

We pray that the Lord may continue to bless them in the years to come. Love and congratulations:

Drika & Gary Duthler; Adriana, Sara, Daniel, Tony — Kitchener
Neil & Pete Prins; Andrew, Anita — Holland Landing

John & Ria Verdonk; Lisa, Maria, Julie, Sara, Rachel — St. Ann's
Selikke & Larry Janes — Toronto
Joe & Grace Verdonk; Paulina — Brantford

Tony — Ottawa
Tim
Peter
Alen
Marianne
103 Mohawk Rd. W., Hamilton, ON
L9C 1W2

1956 Edmonton 1981

With thankfulness and praise to God for his many blessings, we will, God willing, remember our 25th Wedding Anniversary on August 22, 1981.

JOHN and ALICE WOODSTRA (nee Meyerink)

Their children:
Irene & Ed Vander Veen
Margaret & Jim Rietveld; Jamie, Colin

Martin Woudstra
Fred Woudstra
Brian Woudstra
Helen Woudstra
Brenda Woudstra
share in this celebration and pray that the Lord may continue to keep them in his care and bless them in years to come.

On August 22, 1981, we will have an open house for relatives and friends to share our gratitude. It is to be held in the East Edmonton Chr. School, starting at 8 p.m. (Best wishes only, please).

Home address: 4234 — 117 Ave., Edmonton, AB T5W 0Y4

OBITUARIES

On Friday, July 10, 1981, after a lengthy illness, the Lord took to himself our beloved wife, mother and grandmother,

GESIENA LINA MEYERINK (nee Nymann)

at the age of 56.
"The Lord is my Shepherd" (Psalm 23), is her and our assurance and comfort.

Sadly missed by her husband, Geert Meyerink — Dunnville, ON.

and her children:
Trina — Toronto
Anita — at home
Fred & Shirley — Dunnville
Hetty & John Urie — Dunnville
Gerald — at home
grandchild: Matthew
R.R.#1, Dunnville, ON N1A 2W1

OBITUARIES

"For me to live is Christ, and to die is gain" (Philippians 1:21). Suddenly for us, the Lord called home his child,

JOHN BOUWERS

at the age of nearly 80 years.

Beloved husband of:

Dinia Bouwers (nee Van Klaveren)

Dear father and grandfather of:

Art & Eda Tiesma; Elizabeth, Yody, Heather, Cindy, Arthur — London

Fred & Janet Struiksma; Robert — Norval

Harry & Henny Vander Windt; Ed (St. Catharines), John, Michael — Lindsay

Predeceased by his first wife Egbertje Bouwers De Jonge and a son Hendrik.

July 25, 1981.

R.R.#2, Brampton, ON L6V 1A1

On July 8, 1981, the Lord took to be with him,

GERRIT DE JONG

of Toronto, ON.

Loving husband of: Nellie

father of:

Annemaria & John

and grandfather of:

Darren

On July 9, 1981, our beloved husband and father,

DICK HAAN

passed away after a lengthy illness at the age of 47.
Psalm 46:10.

We are comforted by the promise of the Lord and by the support of our relatives and friends.

Mariam Haan

Cathy Haan & Bill Van Ravens

Bill & Sandra Haan

R.R.#2, Brampton, ON L6V 1A1

The consistory and congregation of the 2nd Chr. Ref. Church of Brampton mourn the death of their deacon,

DICK HAAN

who faithfully served our church for many years. We extend our sincere Christian sympathy to Mariam and her family and pray that the Lord may comfort and sustain them.

Rev. Peter W. DeBruyne, President
John Lutgendorff, clerk

On Thursday, July 16, 1981, the Lord took home unto himself, just before his 73rd birthday, our beloved husband, Helt, Pake, and Oer-Pake,

HARM JAN LUDWIG

He left us with the testimony that dying is not a "sad but rather joyous occasion." He longed to "go home" for a "celebration."

He is thankfully remembered for God's gifts in him to us, by:

His beloved wife: Anna Ludwig (nee Elsenga)

His beloved children and their spouses:

John & Diana Ludwig — Edmonton, AB

Grace & Bill Pilon — Red Deer, AB

Harold & Pat Ludwig — Sylvan Lake, AB

Renny & Jake Groeneveld — Maple Ridge, BC

Frits & Lucy Ludwig — Maple Ridge, BC

Mary & Sid Braaksma — Maple Ridge, BC

Wlebo & Mamie Ludwig — Sioux Center IA

Shirley & Dick Lodewyk — Red Deer, AB

and 41 grand- and great-grandchildren.

Also remembered by a brother in Toronto, three brothers and one sister in The Netherlands, an uncle in Omaha, NE, and an uncle in The Netherlands.

The funeral was held in the First Chr. Ref. Church in Red Deer, AB, on July 20, 1981. Rev. Nicolas Knoppers officiated.

Home address: 3941 — 38A Ave., Red Deer, AB T4N 2V6

OBITUARIES

On Saturday, June 27, 1981, the Lord called home our beloved wife, mother, and grandmother;

ALIE DEKLEER (nee Tibben)

at the age of 79.

"In my Father's house are many rooms; if it were not so, would I have told you that I go and prepare a place for you?" (John 14:2).

She will be missed by her husband, George Dekleer.

Her children:

George (Jr.) & Vickie — Georgetown

Harold & Helen — Georgetown

Bany & Alice — Georgetown

Grace & Harry Janssen — Ancaster

Bill & Anne — Georgetown

Ankie & Archie Weststeyn — Georgetown

and her 21 grandchildren

Home address: R.R.#1, Georgetown, ON

Op 11 Juli, 1981, nam de Here plotseling uit ons midden weg ons medelid,

MRS. TENA MARISSSEN

Haar heengaan is een eeuwig juichen voor de troon van God en een roepstem voor ons allen. Aan Mr. Marissen en kinderen betuigen we onze innige deelneming in dit verlies. Moge de Here hen nabij zijn met Zijn ondersteunende genade en vertroosting. Namens „de Bejaarden Club,"

St. Thomas, ON

On Tuesday, July 21, 1981 the Lord took home,

HENDRIK (Henk) SNIEDER

at the age of 49.

Beloved husband of Freda (Wilms) Snieder.

Dear father of:

George & Marian (girlfriend)

Jack

Henrietta

Brother of:

Klaas & Ula Snieder — Hardenberg, Holland

Jan & Roelie Roffel — Andyk, Holland

Dick & Nel de Graaf — Apeldoorn

Gerrit & Liz — Queensville, ON

Gordon & Joyce — Millfordbay, ON

Jannie & Wim Appel — Enkhuizen, Holland

Funeral service was held July 23, 1981 from the Chr. Ref. Church of Clinton. Rev. K. Boersma from New York City officiated.

Home address: 55 Albert St., Clinton, ON N0M 1L0

PERSONAL

Gentleman, Delft Engineering graduate; lives in rural Lake Orion Township; heavy wooded area; seeks to know Christian lady over 55, living between Windsor and Toronto and Holland Marsh. No children under 20 years old. Prefer teacher or nurse. Purpose is conservative home life with companionship and travel. Send full details with photo; will be returned upon request. Write P.O. Box 276, Hazel Park, MI 48030.

Writers who correspond by means of letters under box numbers are requested to maintain the value of this unique way of making new contacts by providing proper character references and by expecting them in all letters they receive. Since this mail is handled with the strictest confidence at the C.C. office, letter writers are advised to make use of the references to keep themselves informed.

Attractive, outgoing, Christian, young lady, age 23, with two small children, Alberta, would like to meet Christian gentleman (25-30). Serious replies only. Write to: Calvinist Contact, Box #4616, 99 Niagara St., St. Catharines, ON L2R 4L3.

Ride needed to Dordt College, end of August, by student from Brampton. Call 451-7382.

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SEWING MACHINE STORE: also doing alterations. Located in mall, Parry Sound, ON. Owner will train complete sewing machine repair. Price: \$10,000 plus stock. Phone: 705-746-5554.

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MINISTER WANTED

MONTREAL: The First Chr. Ref. Church of Montreal, PQ, is in urgent need of pulpit supply for the following Sundays: July 19, August 9, 16, 23, September 6, 13, 20, 27. Please contact: Mr. W. Jager, (514) 694-3057.

BROCKVILLE: Are you planning your vacation in Eastern Ontario? Bethel Chr. Ref. church in Brockville, being without a minister, would very much appreciate your bringing God's Word to us on Sundays when you are in our area. Please contact: Mr. H. Breimer, 324 First Ave., Brockville; (613) 342-6844, or Mr. G. VanderWerf, 15 James St. W., Brockville; 342-5240.

HELP WANTED

Bethesda Cascade Canada

Invites applications for the position of **Director-Therapist**. Applicants must be of Reformed Christian background. They must have the equivalent of a Masters degree in Social Work or Psychology. They must have at least several years experience in providing individual, marital and/or family therapy. Some expertise in developing social service programs is desirable but not essential. Work could commence by February 1, or March 1, 1982. Bethesda Cascade Canada, is an outreach program in professional Christian Counseling by Bethesda Psychiatric Hospital in Denver, Colorado to the people of British Columbia.

Send your inquiries to:

Dr. H.A. Van Belle, Bethesda Cascade Canada,
108 - 10070 King George Highway,
Surrey, BC, Canada V2T 2W4
Phone: (604) 585-1411

CARE TAKER REQUIRED by Holland Christian Homes Inc.

A charitable organization established to provide Christian care for the aged, is looking for a couple to take on caretaker's responsibilities at Trinity Tower, Hope Tower, Ebenezer Centre. Must be able to live in. Two bedroom apartment available.

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BRAMPTON, Ontario L6V 3N2
Tel: 459-3334
ATTENTION: A. Vander Mey,
Executive Director



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Dr. Daniel Diephouse, Secretary of the Search Committee
Trinity Christian College,
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Applications must be received by October 15, 1981. Position to be assumed February 1, 1982 or negotiable. Trinity Christian College is a four-year, Reformed Christian, liberal arts college, located in the Southwest suburbs of Chicago, IL.

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Classified Advertising

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SCHOOL BUS DRIVER: An experienced driver is required by Calvin Christian School of Hamilton, for the 1981/82 school year. Applicants must possess current class "B" licence. Interested applicants please call: Jack Hagen at: 389-4856 or Gerard Sliotweg at: 383-0810.

FOOD MARKET in mid-western Ontario, is in need of a reliable person who is willing to take on some responsibility. Send applications with references to: Box #4634, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

GREENHOUSE OPERATION in Niagara Peninsula, needs reliable person, willing to learn and take responsibility. Pleasant working atmosphere. For information call: (416) 643-1628.

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or phone: 635-4025 or residence: 635-7639



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For details/reservations write:
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WANTED TO RENT:

19-year-old student would like room in a Christian home within reasonable travelling distance from Sir Sandford Fleming College, Lindsay, ON. Willing to help with baby-sitting or household chores. Call (collect): Sue Van Soest at (519) 638-2814.

Calvinist Contact
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Reformed Community
in Canada.

BUSINESS

Like to settle in Central Alberta?

The Ponoka Chr. Ref. Church group would like to assist you in finding a dairy, mixed or grain farm, or a commercial job. For information, write or call: John Braaksma, R.R.#3, Ponoka, AB T0C 2H0, (403) 783-2111 or Albert DeWaal, R.R.#3, Ponoka, AB T0C 2H0, (403) 783-2557.

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The Back to God Hour,
P.O. Box 5070,
Burlington, ON L7R 3Y8

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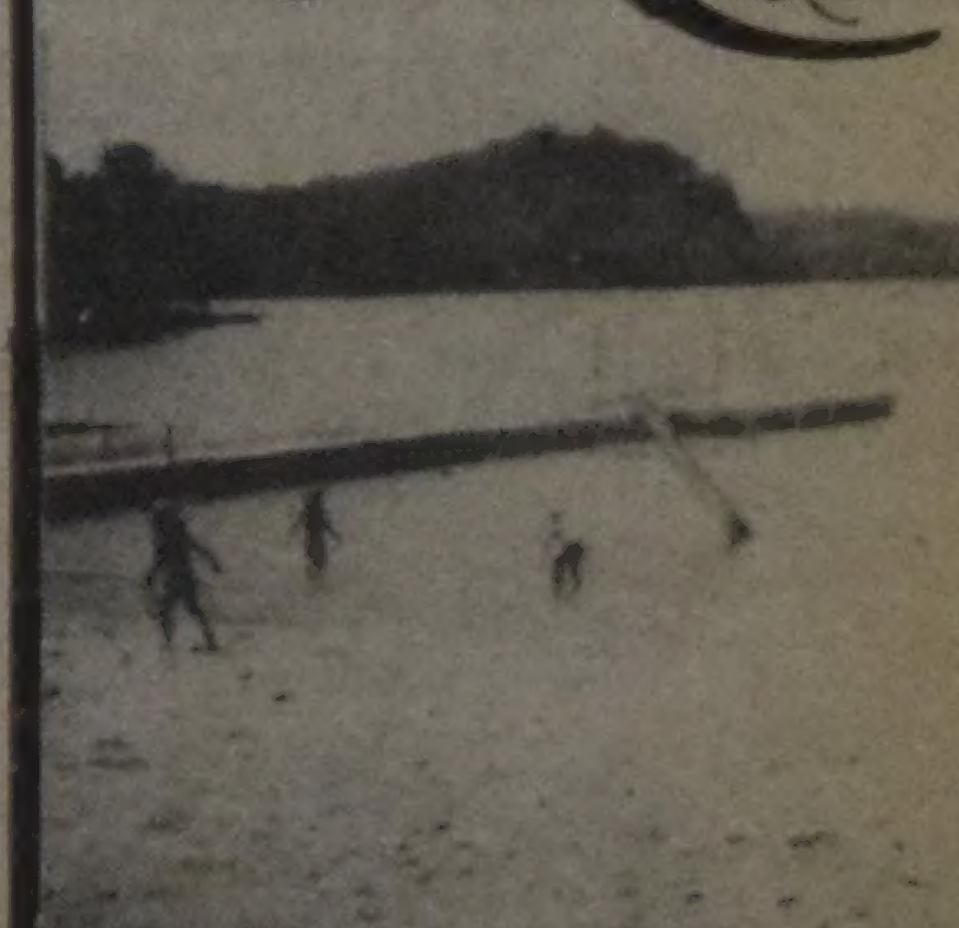
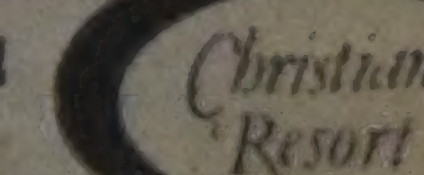
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"The Krim people have great needs and are eagerly awaiting the arrival of Team Two of the CRC Special Hunger Project." Those were the words of Ben and Colleen Spoelstra when they returned from a year of construction work in Sierra Leone.

The Spoelstra's assignment in Sierra Leone was to renovate village homes for Team One and Two of the CRC Special Hunger Project. Working with local tradesman, Ben supervised construction on twelve homes — six in the Kuranko area, now occupied by Team One and six in the Krim area, the site selected for Team Two.

To reach the four villages in the Krim area, where Team Two will begin living in early 1982, meant a thirty to forty mile boat

The Spoelstras report that their experiences with the Krim people were excellent. Accord-

ing to Ben, "They are a friendly, helpful, and ambitious people, but needed some guidance to construct things according to our needs." Most encouraging to Ben and Colleen was their eagerness for the gospel.

Appointed were the following: Mr. Andy Demmer, Port Perry, ON; Mr. John Elgersma, Cayuga, ON; Mr. Joe Feddema, Bradford, ON; Mr. Wilfred Griffoen, Toronto, ON; Mr. Henry Meyerink, Dunnville, ON; Mr.

The recent board meeting also elected two regional vice-

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Books

Politics/Theology

Christians and politics, views from the other side

The Scope of Political Theory, edited by Alastair Kee; S.C.M. Press, London, 1978; 184 pp. Reviewed by W.S. Reid, Guelph, ON.

The editor of this work is the head of the Department of Religious Studies at the University of Glasgow and is a member of the Iona Community, a body which seeks to go back to the Celtic type of Christianity. Apparently he is very much interested in this field of study, for this is the second work which he has edited on this matter of a political theology. Presumably, it is intended primarily as a study book for some of his classes.

Kee has covered quite a wide field as he presents the reader with some twenty-four readings from as many authors, dividing them into eight different categories, each of which he introduces with a short statement and explanation. The writers, including such well-known names as Moltmann, Ruether,

Bonino and Metz along with others of less fame, are all contemporary. At the same time, they all seem to show very much the same point of view, although they deal with the problems from different perspectives.

As one goes down the list of the various authors one is struck by two particular facts. One is that many of them, ten to be exact, are Roman Catholics, primarily from South America or Asia. Another is that at least six spent time at Union Theological Seminary, New York and/or are involved in the activities of the World Council of Churches. It is also interesting to note that a number of the Protestants seem to lean to the Roman Catholic point of view. One has to keep these facts in mind in reading the various selections.

As one of Reformed persuasion reads the book, however, one is continually asking why no Reformed writers are included. Herman Dooyeweerd, for instance, had considerable comments on

the subject of the Christian and politics. At the same time, one misses any real attempt to come to grips with biblical teachings. True, there are biblical references but at times they come to be more like excuses than reasons. There is no real in-depth study of the biblical message on social and political matters. Those dealing with the ecological problems seem to have gone farther than anyone else in this. But one has an impression that the influence of Karl Marx is considerably stronger than that of the biblical revelation. There is no real attempt to deal with the question of the nature of the kingdom of God.

However, although one may not agree with the general point of view of the book and feel that there is a very real lack in that it addresses the subject from one point of view only, it has its usefulness. For one thing, it sets forth the positions of those holding the particular point of view quite clearly. Furthermore, it indicates

to those who hold to a Reformed point of view what other people are thinking, and it does so in relatively short compass. One may feel that it is biased since it gives only one side, but it still is interesting if one wishes to find out what others are thinking.

But it is also an important work because it faces the reader with the plight of the poor and the oppressed, particularly those in the Third World. And in this connection it is well to note that Roman Catholics are beginning to raise questions concerning their own church's part in these problems. But it also raises the question as to what Protestants and particularly Reformed Christians are doing with regard to poverty and political oppression,

both at home and abroad. Perhaps if more read these statements they might not be quite so smug and self-satisfied, but would feel more pressure "to do justly, to love mercy and to walk humbly with their God."

In order to see what we as Reformed Christians should do, perhaps we might look back into our historical roots. We could begin with Abraham Kuyper, go to Thomas Chalmers and thence back to John Knox and John Calvin, and from them back to Augustine and the New Testament. This might help us to get a true perspective on our responsibilities today to those who are the suffering of the world, and how we can fulfill our duty to our fellow man in obedience to our sovereign God.

Agriculture/Marketing

Is our food system robbing us?

The Land of Milk and Money, by The People's Food Commission; Between the Lines, Kitchener, ON, 1980; pb, 103 pp; \$6.25. Reviewed by Ken de Boer, Guelph, ON.

The People's Food Commission was organized in 1977 with one objective as its guide: to find out what was wrong with

Canada's food system. They set out to find out why there is an on-going battle of words between producers and consumers and how both groups could argue so convincingly that they were being wronged. The fulfill their objective, 75 public hearings were held across Canada at which consumers, processors, retailer, and farmers told their stories.

This book is a summary of what was said at the hearings. The concluding report is startling. It tells of the elderly and those on fixed incomes trapped in rooming houses across the country, many suffering from malnutrition. It tells of poor food service in the northern areas of our country where newly delivered bread is already three days old and high food costs are taken for granted. It tells of farmers and fishermen who are slowly being driven from their way of life by low returns and high input costs. But, more troubling than all of these, it tells of the tightening grip the corporations are putting on our economy through our food system.

The multinational food corporations control a large part of our economy and thereby the lives of many people. Here, in Canada,

the commission points to the control that these powerhouses have in our banking system so that loans to potential competitors can be vetoed; in government to tailor legislation to their favour; and even in our churches to snip out any anticorporate teachings before they can cause trouble. Yet the control of the corporations is minor in Canada in comparison to the poverty and total dependence they have created in many Third World countries.

The authors have also provided some answers to the problems which are facing our food system. They recommend ways to increase our self-sufficiency, including food co-ops, communal farms, and any other alternatives which have people working together toward a solution. The report condemns those who go off by themselves to set up their own self-sufficient world as being very selfish in light of the total solution to the problem.

We are all consumers and should be concerned about what is happening to our food system. This book, even though it may be slightly left of centre in its political philosophy, provides very interesting and informative reading to all of us.

Biography

Sketches of Wycliffe translators

Never Touch a Tiger, by Hugh Steven; Thomas Nelson, Nashville, 1980; 156 pp.; \$4.95. **Lady of the Tbol**, by Doris Fell; Christian Herald Books, Chappaqua, N.Y., 1979; 199 pp.; \$7.95. Reviewed by Rev. Arle C. Leder, San Juan, Puerto Rico.

Both books are about Wycliffe Bible translators, people

who begin in almost impossible situations, without a written language, to produce after many years, a coded language and then the Bible in that language. Many years are needed to translate the New Testament so that people can not only have a Bible but learn how

to read it.

Never Touch a Tiger introduces the reader to the Johnsons, Wycliffe translators in Ecuador, and their personal struggles. One does not get the feel of the scope of the work involved but rather a look at the Johnsons and their dedication.

Lady of the Tbol concentrates on the work with the Tbol people in the Philippines and on Vivian Forsberg who saw the work through from beginning to end. The translator's work is painstakingly and consistently difficult, but it is nevertheless a labour of love.

Both books are very easy and enjoyable reading giving us but a glimpse into this particular type of missionary endeavour.

History

When the Scots first came

Scotland Farewell, by Donald MacKay; McGraw-Hill Ryerson, Scarborough, ON, 1980; cloth, 229 pp.; \$17.95. Reviewed by John Terpstra, Hamilton, ON.

In the summer of 1773, 179 men, women and children boarded the Hector and sailed from Loch Broom, in the Highlands of Scotland, to a newly-formed British colony at Pictou, Nova Scotia. It was among the first of such voyages to Canada for the Scots. Life in the Highlands had always included poverty and famine, in a country with too much rain and too short a summer, and soil that was barely arable. But they fought hard against the British to retain that land and their way of life.

After the Scots lost the battle of Culloden in 1746 and London began controlling Scottish affairs, conditions in many cases went from bad to worse. A generation after that battle, in utter frustration of betterment at home, some of them became passengers on the Hector. They were answering advertisements in the paper for the New World, but they would soon themselves become live examples of the advertisement. Over a relatively short period of time, Scot-

land lost much of its population to emigration.

Donald MacKay tells two stories in his book: the story of life in the Highlands, and then on the new life in Nova Scotia. The settlers arrived late in the season. Not only were they stunned by the wilderness to which they came, they also met it just before a winter unlike any in their experience. And after the winter, the wilderness again. It was not a particularly happy history. A poet among them wrote:

Despair besets me in the gloomy wood
Bereft of joy, my thoughts can find no peace;
This wilderness so hostile to our good,
Has robbed me of all gifts I once possessed.

But the difference between their new, impossible world and the old one was that New Scotland, unlike their Highland home, provided them both with freedom and security of property. After the land was cleared, they thrived.

This book was one of the three nominees for the Governor General's award for non-fiction this year. It is to be highly recommended as a historical story that is thorough, absorbing, and informative. I wish it were longer.

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